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The Christian Century

PUBLISHED WEEKLY

The Atomic Deadlock
By Daniel and Squires

Return to Reality
By Fulton Oursler

The Prayer Book Anniversary
By Charles D. Kean

A Senator Compromises
An Editorial

MAY 18, 1949

In This Issue

CUTHBERT DANIEL

worked on the Manhattan Project at Oak Ridge, Tenn., during the development of the atomic bomb. Now consultant to a number of large chemical corporations, he is also director of the Atlantic regional council of the Association of Scientists for Atomic Education. The series of articles on atomic energy which he and Mr. Squires have prepared will continue through three more installments.

ARTHUR M. SQUIRES

continues in our atomic energy series the collaboration which began when he and Mr. Daniel worked together on a number of articles for the *Bulletin of Atomic Scientists*. Mr. Squires had a part in designing and operating the gaseous diffusion plant at Oak Ridge and later was head of the process analysis department of the Carbide & Carbon Chemicals Corp. there.

CHARLES D. KEAN

has been rector of Grace Episcopal Church, Kirkwood, Mo., since 1944. He is president of the Episcopal Evangelical Fellowship, the organized "low church" movement in the Protestant Episcopal Church. Mr. Kean is the author of *Christianity and the Social Crisis* and *The Meaning of Existence*.

FULTON OURSLER

before becoming a senior editor of the *Reader's Digest* in 1944, had been a reporter, a music and drama critic, editor of *Liberty*, editorial director of the Macfadden publications, author of numerous short stories and magazine articles, and (under the pseudonym of Anthony Abbott) of many detective novels. His recent *The Greatest Story Ever Told* was syndicated in many large U.S. newspapers. Mr. Oursler contributes another in the Century's series of articles on "How My Mind Has Changed in the Last Ten Years." The next article in the series will be by Georges A. Barrois, a Catholic who became a Protestant during the decade.

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The Christian Century

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Calendar of Coming Events

May 9-June 2. Ecumenical Institute Youth Leaders' Course, Celigny, Switzerland.
May 17-19. English Evangelical Lutheran Synod of the Northwest 59th Annual Convention, Evangelical Lutheran Church of the Resurrection, Milwaukee.
May 18-22. Southern Baptist Convention, Oklahoma City.
May 18-23. Presbyterian, U.S.A., General Assembly, Buffalo.
May 20-25. General Assembly, United Presbyterian Church of North America, and General Synod, Reformed Church in America. Joint Meeting, Buck Hill Falls, Pa.
May 22. Rural Life Sunday.
May 22. Chicago Sunday Evening Club; D. Elton Trueblood, speaker.
May 23. Evangelical and Reformed, Congregational Christian Midwest School for Social Action, Camp Ihduhapi, near Minneapolis.
May 25-29. Dakota Methodist Conference, Rapid City, S. D.
May 26. Presbyterian, U.S., General Assembly, Montreat, N. C.
May 29. Chicago Sunday Evening Club; Louis H. Evans, speaker.
May 30-June 2. Disciple Ministers' Meeting, Brite College of the Bible, Fort Worth, Tex.
May 31-June 5. Northern Baptist Convention, San Francisco.
June 1-10. International Lutheran Institute, conducted by VELKD, Bad Boll, Germany; theme: "The Christian Demand upon the School in the Life of the State."
June 5. Whitsunday.
June 6-10. American Lutheran Church Northwestern District Annual Convention, Pacific Lutheran College, Parkland, Wash.
June 6-11. National Fellowship of Indian Workers Triennial Conference, Bacone, Okla.
June 7-10. Christian Convocation, Duke University, Durham, N. C.
June 7-12. Augustana Lutheran Church 90th Annual Convention, Minneapolis.
June 8-12. Lutheran Free Church 53rd Annual Convention, Morris, Minn.
June 8-18. Council of the United Bible Societies Fourth Annual Meeting, New York.
June 8-24. Ecumenical Institute Study Course for Ministers, Celigny, Switzerland.
June 11-16. Church Conference of Social Work, Cleveland.
June 12-21. International Lutheran Institute, conducted by the National Lutheran Council, Bad Boll, Germany; theme: "The Lutheran Church in the Present World Situation."
June 14-19. Church of the Brethren Annual Conference, Ocean Grove, N. J.
June 15-19. Congress of Racial Equality Conference Convention, Camp Joy, Cincinnati.
June 15-19. Finnish Suomi Synod 60th Annual Convention, Gardner, Mass.
June 15-23. Northern Baptist Convention National Youth Conference, Green Lake, Wis.
June 16-23. Northfield Girls' Conference, East Northfield, Mass.
June 17-24. International Congregational Church Council, Wellesley, Mass.
June 19-20. Lutheran Deaconess Conference in America 29th Annual Meeting, Milwaukee.
June 20-22. Lutheran Welfare Conference 23rd Annual Convention.
June 20-25. Association of Council Secretaries, Lake Geneva, Wis.
June 20-27. World's Y.W.C.A. Executive Committee, Geneva, Switzerland.
June 20-July 30. Protestant Radio Commission-N.B.C. Summer Radio Institute, U.C.L.A., Los Angeles.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, MAY 18, 1949 NUMBER 20

EDITORIAL

A WEEK IN ADVANCE of the May 15 deadline laid down by the occupation authorities, the German constituent assembly meeting in Bonn approved a constitution for the western German state. The vote was 53 to 12, the opposition coming chiefly from the Communists and the Bavarian state's rights party. Responsibility for executive leadership in the temporary government which was set up was divided equally between the Socialist and Christian Democratic parties, but all minor parties except the Communists are represented. This regime will function until the general election, which is set for July. So, thirty years after the German assembly meeting at Weimar voted to accept the treaty of Versailles and four years after the death of Hitler, the Germans again have what may be called a government of their own, using as its symbol the old Weimar flag. Its future is overshadowed by clouds darker and more threatening than those that hung over Weimar, out of which eventually fell the black flood of nazism and the Second World War. Now that a new beginning is being made in Germany, it is not amiss to recall the factors which contributed to the rise to power of the nazis. The First World War left Germany crushed and disillusioned, spiritually and materially. Resentment against the "dictate of Versailles" rankled. The continuing hostility of the Allies, particularly France, quarrels over the Ruhr and the Saar, over reparations and disarmament, over loss of territory, added to the general bitterness. The frustrations of life in a state compelled to function under the disabilities laid on the Weimar republic and the weakness of that handcuffed regime seethed in the hearts of former soldiers and German youth. For a few years the Weimar leadership kept the country going on borrowed money. Then these resources began to dry up and mass unemployment gave Hitler his chance. Is Bonn taking the Weimar road?

West Germans Set Up State

U.N. Wins Victory In Indonesia

IT TOOK five months, but the United Nations has finally won what looks like a major victory for peace. On May 7 the U.N. Commission for Indonesia officially notified Lake Success that the Netherlands and the Republic of Indonesia had agreed to stop all fighting. The Dutch have released all political prisoners, including the officials of the republic, who are now returning to set up their capital again at Jogjakarta. Thus the directives of the United Nations have been carried out, and even though it obeyed with the greatest reluctance, the Netherlands government has come around to the point where it is ready to honor its commitments under the Charter. It still has to decide when to withdraw its troops, and the battered republic has to find a way to re-establish its authority. Not yet decided is the question whether the whole matter is to be debated in the U.N. Assembly. The republic wants the entire story discussed in that world forum, and the Netherlands objects, as it did when the question of its behavior in Indonesia was first raised by Australia and India. The point is probably not immediately important, although Dutch fear of the power of world opinion probably played an important part in their capitulation. The discussion may be postponed, but the matter kept on the agenda so that it can be brought up if further trouble develops. This can easily happen, for the Dutch military action, following the destruction of life and property by the Japanese, has left the country in turmoil. Given good will on both sides, however, the Republic of Indonesia should be able to build an ordered existence on its victory and that of the United Nations.

Immediate Action Needed by D.P.'s

AS OF the first of May, 18,802 displaced persons had arrived in the United States. That means that in the first ten months after passage of the Displaced Persons Act of 1948, less than one-tenth of the authorized total of 205,000 people had been admitted. Public criticism of the administration has brought promises that the rate of clearances will be increased and the D.P. act will be amended. Some progress has been made in both directions, but it is cruelly slow. Admissions will have to be stepped up to almost ten times the rate averaged so far if the authorized number is reached in the time allotted. But the Protestant churches are in no position to cast aspersions either at Congress or at the long-suffering administrators of the law. With the exception of the Lutherans, their record reflects, if indeed it does not contribute to, the callous indifference of the nation at large. One figure indicates how shamefully Protestants other than Lutherans have failed. It concerns "assurances"—the four requirements of the 1948 D.P. act to enable a displaced person to emigrate to America. They are assurance of a home without displacing a resident, of a job without displacing a worker, of transportation from port of entry to point of resettlement, and that the D.P. will

not become a public charge. According to the *Christian Science Monitor,* the D.P. commission has on file in Washington 80,886 assurances. They are classified as follows: Jewish, 34 per cent; Roman Catholic, 33; Ukrainian, 12; D.P. Commission, 8; Lutheran, 7; Church World Service, 4; and International Political Persecutees, 2. Church World Service represents 23 major Protestant and Orthodox faiths, but its showing is only a little more than half that of the Lutherans, and about one-eighth that of the Catholics or Jews. Yet 33 per cent of the displaced persons in Europe are Protestants!

Two Months Will Tell the Story

DURING WHAT remains of May and June, Church World Service is attempting to secure the thousands of sponsors needed for Protestant displaced persons desiring to come to America. It is broadcasting to all the churches an appeal for help. The situation is critical. C.W.S. representatives in Austria and Germany have ten times as many requests for assistance as they have sponsors here. This is not the kind of emergency that can be met by appeals to Washington to change the D.P. law, important as that is. It cannot be met by criticizing Church World Service for disrupting the routine of church life by its importunate cry for help, or for not answering letters promptly or doing its work more efficiently. The disabilities of this agency of the churches are an accurate reflection of Protestant church life, for which C.W.S. is not responsible. Its exigencies are the clamant needs of tens of thousands of people who have spent years in D.P. camps and cannot wait any longer for help. The root of the difficulty is not found in Washington, where legislators procrastinate, nor in New York, where representatives of the churches try to make bricks without straw. It lies in the Protestant conscience which has been dulled by an unceasing din of propaganda, ecclesiastical as well as political, until it has lost its capacity to see the displaced person of today as the "delayed pilgrim" of an early tomorrow. Nothing can restore the spiritual sensitivity which is at the root of all compassion but penitent prayer and quiet, persistent assumption of responsibility to find shelter and work for persons whose future depends on us. Our faith is being judged by our deeds.

Radio War Over Berlin Accord

THE AGREEMENT between Russia and the West over lifting the Berlin blockade and beginning peace talks stands in curious contrast to the simultaneous intensification of competition for control of the air waves over eastern Europe. When the accord was reached over Berlin, it was noted that the controlled Russian press and radio limited itself to a bare announcement and then lapsed into silence. Evidently because they believed that Russian public opinion has some importance, the Western Allies increased their broadcasts on the negotiations in the languages of eastern Europe, including Russian. In this the "Voice of America" and the B.B.C. systems joined. Then the Russians "jammed" the Allied wave-lengths by combining 60 transmitters for interference. Official protests to Moscow had no effect. So the West combined an even larger number of transmitters in an attempt to crash through the Soviet radio screen. We dare not try to imagine what sound effects this must be producing in radios behind the iron curtain, but we would not be surprised to learn that millions of Russians have smashed their sets and fled to the open fields. The Western broadcasts are telling Russian listeners, if any, that their government is following wartime nazi methods and is trying to keep them from receiving "truthful information from a free radio." Since they are dealing with a state which has largely succeeded in isolating its people from the rest of the world, it is difficult to see what else the Western nations can do. Still, this seems rather an odd way to begin peace talks.

Debate Warms On Atlantic Pact

SO FAR AS we have learned, no important church body in America has yet endorsed the Atlantic pact or urged its ratification by the Senate. That circumstance ought to give the legislators reason for reflection. The Methodist Peace Commission is the latest group to issue a statement on the pact, and it withholds approval. Instead, it warns that the pact is likely to weaken the United Nations and to increase Russian fears. It says that the pact is in effect an extension of the Truman Doctrine, which has not been notably successful in stopping Communism or bringing peace in Greece. The commission holds that our rearming of western Europe, which is held to be a necessary corollary to the pact, will weaken our economy and use funds needed for relief and reconstruction under the Marshall plan. It also anticipates that the arms furnished for implementation of the pact may be used against colonial peoples, even though the agreement itself applies only to Europe. These points are well taken. They should be taken into account by churchmen of all faiths and by the Senate of the United States. Contrary to what many believe, this country is not committed to the pact, and it will not be until the Senate ratifies the agreement. The writers of the Constitution knew what they were doing when they gave the upper house of Congress the final word concerning treaty commitments involving our country. When ratified, treaties have the force of law. Our highest lawmaking body is therefore competent not only to accept or reject treaties negotiated by the executive arm of government, but to do so on its own terms.

Mr. Dulles Favors Ratification

SPEAKING as a private citizen, John Foster Dulles told the Senate foreign relations committee on May 4 that failure to ratify the Atlantic pact would be "an inexpressible disaster" which "quite possibly" might be followed by war. These remarks, which made headlines in the *New York Times* and other leading papers, were not included in the advance release prepared by Mr. Dulles for use by the press. Their sensational character hardly seems consistent with Mr. Dulles' usual restraint. Until

they are corrected, however, they must be accepted as an accurate report of his views. They are greatly to be regretted because they place their author in the unseemly role of scaremonger. Admittedly the state department has put the Senate in a box where it must ratify the pact or embarrass Mr. Acheson and the dozen foreign ministers who have signed the agreement. But it does not follow that the Senate's exercise of its constitutional prerogative not to approve a treaty which it believes does not deserve ratification would be "an inexpressible disaster." Quite possibly it might be followed by war, but it is equally possible, and in our opinion far more likely, that it would be followed by nothing of the kind. Mr. Dulles' first point in his prepared address was that "the pact is needed to eliminate doubt that the Atlantic community will act quickly and unitedly for common defense." He also declared that it will help solve the problem of Germany by making it safer to take that nation "into the orbit of the West." He argued that the pact will make possible substantial economies both under ERP and under our military budget, but he feared that the pact may be operated primarily as a military instrument. He cautioned the Senate against allowing the world to understand that the Atlantic and Rio pacts are "offers to divide the world with Soviet communism." He warned that the group consultations which the pact sets up may "destroy the value of the United Nations as the 'town meeting of the world.' " He was concerned that it might "lead the American people to feel that their primary reliance is in material things." Mr. Dulles is of course entitled to be heard with respect when he speaks on any matter affecting the national welfare, which he has served with distinction over many years. But in this matter he is not speaking, nor does he pretend to speak, for the Federal Council or for the churches with whose deliberations on foreign affairs he has long been associated.

Lutherans Feel Way Toward More Unity

AMERICAN Lutheranism presents a rather bewildering pattern of divisions, which is again taking on movement through the stirring of the ecumenical spirit. The present complexity, which is too great for any but Lutherans to understand, is in part the result of previous impulses toward unification. These have produced several conferences and federations among these divided bodies. It is easier to diagram the 23 Baptist bodies than the 20 varieties of Lutherans, because the Lutheran organizations have groupings and affiliations some of which overlap. A further movement for Lutheran unification was urged in a recent meeting, at San Francisco, of representatives of western districts of five Lutheran churches. These were the California or Pacific districts of the American Lutheran, Evangelical Lutheran, United Evangelical Lutheran, United Lutheran, and Augustana Lutheran churches. Dr. P. O. Bersell, president of the Augustana Lutheran Church, was a key speaker. He reported the actions of a committee appointed by the National Lutheran Council (an alliance of eight bodies) in formulating plans for a national Lutheran federation which, it is hoped, may include all Lutheran bodies in the United States. Complete merging of all Lutheran churches does not seem to be even on the horizon, but it is considered not beyond hope that, since only one of them (the United Lutheran Church) is a member of the Federal Council of Churches of Christ in America, it might be possible to develop a corresponding Lutheran federation. From our point of view, a single federation of the Protestant churches of America would be better than two; but if that is not possible, a parallel organization for cooperation among all Lutherans would be a long step forward.

Senate Votes Aid To Schools

FEDERAL AID to schools in a form which will undermine public education by subsidizing its chief rival was voted by the Senate on May 5. By 58 to 15 the upper house approved S.246, after defeating 71 to 3 an amendment offered by Senator Forrest C. Donnell of Missouri which sought to ban all federal aid to parochial and private schools. The bill authorizes the appropriation of $300 million a year for assisting the poorer states to come up to a national minimum educational expenditure per child of $55. Repudiation by the Senate of the effort to confine the benefits of the measure to children attending public schools is estimated to make around $7,500,000 per year available to the Roman Catholic Church from public educational funds. Funds may be allocated to parochial schools if state laws so permit and state legislatures so decide. Since the church has a monetary incentive for turning against the state legislatures the power that has now proved so effective in the Senate, it takes no gift of prophecy to foresee what will happen. Campaigns will be conducted in state after state, and year by year the amount allotted to parochial schools will grow. If the House concurs in the Senate action, Congress will have abdicated its function of protecting the integrity of state educational funds. It will have breached the wall of separation between church and state far more seriously than any previous action by the national legislature because its action grants equality of status before the law to sectarian schools. This juridical recognition is what the Roman Catholic Church has been seeking for years. Each gain it has made in this direction has been marked by heightened religious tension. If this measure becomes a law, nothing can save American public education from disruption and American religious life from sectarian strife except the Supreme Court.

Senate Passes School Health Measure

UNANIMOUS approval is not often given to any measure in Congress, but that was the treatment which the Senate gave to the bill officially designated as the "National School Health Services Act of 1949," after half an hour of discussion in which no voice was raised in opposition or amendment. It is, in its intention, a good measure. The basic fact is that the health of the country's children needs a degree of attention which it cannot get unless federal aid is given in those states which are least able to finance such services. This act authorizes the appropriation of 35 million dollars a year for that purpose.

It is a good investment, and it is right that it should be used so far as possible for the benefit of *all* children, regardless of what kind of schools they may attend. The thing that appealed so unanimously to the senators, and that should appeal also to the public, is its purpose of benefiting children's health, and not its aid to schools. Yet even this worthy enterprise is colored and partly corrupted by a gratuitous and not wholly accidental confusion of these two possible objectives. Both the title and the text of the bill refer to "*school* health services." Health and dental examinations of all children are to be made "in connection with their attendance at school." The National Education Association's news release on the subject speaks of health services "for children of school age . . . without regard for race, creed or nationality"—which is as it should be. But the bill itself speaks of "school children" and of "school health services," and specifies that "schools" includes "non-public schools." It provides that, in any state whose laws may forbid the state treasurer from disbursing funds for the benefit of children in non-public schools, the federal official in charge shall by-pass the state treasurer and shall himself apply the funds directly to the end in view. So far as we know, no state has or is likely to have any constitutional or legal prohibition against spending money for services to children, though many have provisions against aiding non-public schools. The "School Health Bill" was evidently phrased with a view to accustoming the public to the idea of giving money to parochial schools, and to creating a channel by which federal funds may flow to those schools even though state laws may forbid such use of state funds. For this reason, we hope that the House will be more critical than the Senate and will amend the bill so that its benefits will go to *children,* not to non-public schools.

Backing Improvements in Backward Regions

IT HAS BEEN announced that the administration will soon transmit to Congress a draft of legislation designed to implement "Point Four" in the President's inaugural address. This proposal, it will be recalled, involves an economic foreign policy of almost incalculable scope. "We must," he said, "embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas." That means, for example, the greater part of Africa. It could mean also most of the Pacific islands, much of the Near East, India, southeast Asia, the Philippines and Indonesia. Some of the industrially underdeveloped areas are independent countries which, for geographical, ethnic or cultural reasons, have made little progress toward industrialization. Some are newly independent states, such as India, Pakistan and Israel. Some are colonial possessions and some are on the borderline between the last two categories. Helping them is a large order and it will, very naturally, cost money. The humanitarian impulse must be given full credit, but a program of such ambitious scope will have to be regarded with a cool and critical eye, and on other grounds than that of economy. As to the cost, this looks like one of these enterprises which, once launched with a modest exploratory appropriation, could easily call for billions within a very short time. But aside from that, both political and cultural complications must be foreseen. Shall America undertake the economic development of backward portions of what is left of the colonial empires, British, French and Dutch? Is there any possible way of making American financial and technical resources available on a large scale in, say, the Latin American countries, without raising again the "Yankee imperialism" cry? Can we be entirely sure that the people themselves in industrially backward areas want to be industrialized, or that they would be better off if they were? Slum-clearance even in a neighborhood is a delicate operation, and we have not been too successful in performing it in our own cities. To do it on a planetary scale will require a good deal more than the good intentions that we know we have and the unlimited cash that all the rest of the world thinks we have.

A Senator Compromises

DURING THE debate in the United States Senate on the slum clearance and housing bill, an incident occurred which illuminates an old and troublesome issue of conscience. The purpose of the legislation before the Senate—S.1070—was to enlist the power of government in the war against the terrible slums which are growing in practically all our cities. Between ten and fifteen million people are compelled to live in these festering areas. They have no choice but to bring up their children under conditions where morality decays, crime increases, disease spreads and humanity as well as property disintegrates. Long experience has demonstrated that the eradication of these social cancers is impossible by unaided private effort. S. 1070 offers federal assistance to communities which are prepared to assume a share of responsibility themselves. Its aim is to build decent homes for 810,000 families who now live in city slums.

I

When it appeared that the measure was about to receive the approval of the Senate, the usual efforts were made to weaken or defeat it through amendments. One of these amendments was offered by Senator John W. Bricker, for many years an opponent of social responsibility for housing. The junior senator from Ohio moved to amend the bill by inserting a clause which would have required that all publicly aided housing be open to members of all races. The Bricker proposal threw consternation into the ranks of proponents of the bill, many of whom were also champions of equal civil rights for Negroes as well as whites. It confronted them with a dilemma. If they voted for the non-segregation proposal, they would probably defeat the housing bill, for they would antagonize enough of the 30 southern and border state senators to make its passage impossible. On the other hand, if they voted against the Bricker amendment, they would be accused of betraying their position on civil rights and of ranging themselves with the forces which seek to make second-class citizens of people of color.

In this situation, Senator Paul H. Douglas took the floor and made an address which will not soon be forgotten. The Illinois senator did not need to stress the point that he believes "that all human beings are indeed children of God and that in our democracy they should be granted equal rights and opportunities." A member of the Society of Friends who had offered through many years in the Chicago city council almost the only opposition to the corrupt Kelly-Nash machine, Senator Douglas had earned the right to be considered a staunch friend of the Negro race. He reaffirmed his position in favor of equal civil rights now, but he opposed the Bricker amendment. Afterward he said he assumed he had "cut his political throat from ear to ear" in doing so. Whether the result will be as sanguinary as that we have no way of knowing, but we hope not. Such courage deserves a better fate.

II

Senator Douglas' argument was simple and was delivered entirely without questioning the motives of his opponents. He recognized that a number of senators would, for reasons with which he did not agree, vote against any housing measure which made non-segregation compulsory. On the other hand, he accepted Senator Bricker's consistent opposition to public housing as evidence that he would not vote for the bill even if his amendment were adopted. In that the Ohio senator represented a body of Senate opinion which would vote with him against the bill. So passage of the amendment made it certain that while the principle of non-segregation in public housing would be affirmed, it would be affirmed in a vacuum, for no housing bill would be passed. On the other hand, if the amendment were defeated, as Senator Douglas successfully advocated, 810,000 dwellings housing 4,000,000 people would be constructed and the localities in which they were erected could decide the question of segregation for themselves.

The Illinois senator pointed out that Negroes occupy about one-third of the units in federal housing projects already built, although they constitute one-tenth of the population. Negroes are not unduly favored, but the degrading conditions under which they live, in the north as well as in the south, have enabled a larger proportion of them to qualify for homes in these developments. If anything like this proportion obtains in the projected construction, perhaps a million members of this minority will benefit. Said Douglas, "Isn't this more important than asserting the right to non-segregation in houses which will not be built? Such a right would be no more substantial than the smile of the Cheshire Cat in *Alice in Wonderland,* which was supposed to linger on even though the cat itself had vanished from sight."

"As for me," said Mr. Douglas, "the choice is clear. I want the slum clearance and the housing for four million people. . . . As we raise the level of housing, health and education for Negroes and whites alike and open up job opportunities more broadly, the severity of many of our race problems will be lessened and we will find that the groups will be able to live in the same communities on better terms."

Senator Douglas recognized that his position requires wholehearted support for a full program of democratic civil rights. This includes federal and state outlawry of lynching, abolition of the poll tax as a prerequisite for voting and fair employment practices laws. And, he might have added, equality of opportunity in education. We have no doubt where his vote would be cast on such issues if they were permitted to come to a test. On the other hand, the senator must have known that the three-week filibuster staged by the same southern senators whose favor he was attempting to conserve for the housing bill, makes it highly unlikely that he or the upper house will be given the opportunity to act on the larger issues of civil rights.

So the senator is left with the fact that the compromise he was forced to make to secure slum clearance and housing was costly, as such choices always are. He was compelled to choose between two principles. He chose to sacrifice the lesser for what seemed the greater good. He did so recognizing that the pattern of housing which S.1070 makes possible will help perpetuate the evil of segregation which he deplores. Segregated housing entrenches racial discrimination. In voting as he did he not only opened himself to attacks and misunderstanding on the part of those whom he sought to benefit, but he placed himself in a position where he helped to intensify an evil against which he has fought for many years.

III

Were Senator Douglas and those of similar views who helped him defeat the Bricker amendment right or wrong? We invite the readers of The Christian Century to express their opinions. In the following paragraphs we state ours, but many will disagree. Can a legislator maintain his political integrity and make compromises of this kind? Can he stay in politics and not make compromises? Choices such as this are an essential element in the democratic process. This process is the best means yet evolved for putting into effect the moral will of the people. Good men differ, and will do so to the end of time. But they can live together in communities only by finding a way to reach a consensus on a multitude of questions. Consensus is possible only when good men and bad struggle with each other in free debate until an area of agreement is defined on which a majority can stand. That requires mutual respect, patience, concessions on both sides, and finally, the consent of the minority to majority rule.

But this does not answer all our questions. Senator Douglas and many other members of Congress are conscientiously trying to discharge the responsibilities of high office in the light of the Christian faith. What does compromise do to that purpose? They soon are compelled to recognize that no course that is open to man is completely free from evil. This does not mean that all courses are equally wrong, or that we are not obligated to cast our lot with the greater good. We are all subject to moral law, and the Creator has endowed us with a nature which must choose between right and wrong, between the lesser and the greater good, and sometimes between alternatives both of which wear the face of evil. Being human, we often err in judgment and wake too late to discover that we have grievously failed. Sometimes we turn against the good we know, and are compelled abjectly to repent of sin and turn and take another course. Even when a choice is confirmed by reason, sustained by conscience and fortified by a beneficent con-

sequence, it is so circumscribed by our finiteness and by the limitations of the communities of which we are a part that it opens new possibilities for evil as well as good, which must be dealt with in their turn by new choices.

The moral law offers no escape from the dilemmas of compromise. But the Christian faith, while not inconsistent with that law, includes it in a higher and liberating synthesis. Those who are interested in pursuing the matter further are referred to a discussion in the New Testament which contains a sentence translated by Goodspeed as follows: "I find the law to be that I who want to do right am dogged by what is wrong."

Consider the Corncrake

EDITOR THE CHRISTIAN CENTURY:

SIR: I try to learn something new every year. I do not always make it, but this year I have already learned something, and the year is not yet half over. I have learned what a corncrake is. I always thought it was some sort of harvesting machine that went up and down the rows of corn and picked off the ears. Now I have learned that it is a bird. The dictionary calls it "a European rail," and adds that it is a bird common in grain fields.

I began my researches on the corncrake through coming across a tribute to its noble qualities paid about a century ago by Dean Liddon of St. Paul's Cathedral in London. The dean's friend, Dr. T. B. Stron, bishop of Oxford, tells us about it:

> We were walking in the fields and heard a corncrake croaking in the grass.
>
> "I like that bird," Liddon said. I said I thought I had heard birds that sang better
>
> "Oh, it's not that," said Liddon. "To me it represents moral earnestness. It goes on saying what it knows to be unpalatable."

That is a rare kind of courage—"moral earnestness to keep on saying what it knows to be unpalatable." We need in the United States today the croaking of the corncrake rather than the screaming of the American eagle.

Of course there is no virtue in constantly serving up the unpalatable just for the sake of causing wry faces and sour stomachs. Mere pugnacity gives a stimulation like that of whisky, and is just as deceptive. A single-minded devotion to unpopular truth may be a form of exhibitionism—the only way one can get attention. The English poet Samuel Rogers, who is remembered far more for his breakfast parties than for his poetry, once confessed, "I have a weak voice and unless I say something nasty no one will pay any attention to me."

Nevertheless, the moral earnestness of the corncrake is needed, on the street, in the school, in the legislative halls and in the pulpit. Truth which has any saving power in a world rushing down a steep place is bound to be unpalatable to large numbers of people and to strongly entrenched interests. Mr. Dooley is a good guide for any public figure. He said, "It is my business to comfort the afflicted and to afflict the comfortable." That, by the way, is a good book on preaching in thirteen words.

We read in the Song of Solomon that "the voice of the turtle [dove] is heard in the land." That is a sign of spring. But internationally and in almost every other way it is still deep winter, and the voice of the corncrake is far more in order than the song of the turtle dove.

The nation needs to hear unpalatable things about our foreign policy. More and more we tend to approach the whole question of world survival with the mind of a drill sergeant. In his introduction to "Androcles and the Lion," George Bernard Shaw wrote: "The world is largely governed by considerations which occur to stockbrokers in the first five minutes." We are worse off than that. We seem to be governed, in fateful hours, by considerations that occur to generals in the first two minutes, and by little else. One encouraging note is that there has been a decidedly corncrake quality in recent statements by many religious bodies on this danger. Talk about civil liberties is very unpalatable in many places. The one counsel is, "For heaven's sake, drop it." There is need for the continuous, even if raucous, song of the corncrake.

I see I have become quite an ornithologist. Yet I have never seen or heard a corncrake. Will someone please tell me whether it thrives and croaks in the U.S.A.?

Yours,

SIMEON STYLITES.

There Was and Now Is

THERE WAS a River flowing wide and long
called Jordan.
There was a Prophet baptizing to repentance and belief
called John.
There was a people living high and loose
called Lost.
There was the Savior praying forgiveness and release
called Jesus.
There was a Man doubting
called Me.

The River found itself cleansing.
The Prophet found himself preaching.
The People found themselves listening.
The Savior found himself giving.
I found myself seeking.

There is a Spirit prompting justice and fidelity
called Holy.
There is a land desiring honor and integrity
called Free.
There is a people wanting righteousness and peace
called Christian.
There is the Savior teaching faithfulness and love
called Christ.
There is a Man hoping
called Me.

The Spirit finds himself leading.
The Country finds itself fulfilling.
The People find themselves praying.
The Savior finds himself proclaiming.
I find myself believing.

JOHN FREMONT MERRILL.

Third Article in the Series on 'A Road to Atomic Peace'

How to Break the Atomic Deadlock

By Cuthbert Daniel and Arthur M. Squires

THE United Nations Atomic Energy Commission is in complete deadlock. Yet the possibility of a constructive compromise exists, unexplored by either the majority (the United States and 45 other nations) or the minority (the U. S. S. R. and five other nations).

Last fall at the Paris meeting of the U.N. General Assembly the majority of the UNAEC took the position that its plan for international control of atomic energy is the only effective means of control which can be devised—that failure of the U.S.S.R. to accept the plan made further discussion useless. A number of small nations insisted that the UNAEC continue its work; they argued the value of writing a complete treaty embodying the majority plan. To write such a treaty the UNAEC must consider two questions which had not been discussed: the question of *stages* leading from conditions of national control to full international control of atomic activities, and the question of *quotas* in large-scale atomic production. Just here, in the matters of stages and quotas, the possibility of compromise arises.

The Future of Oak Ridge and Hanford

The original proposal for international control of atomic energy, presented by Bernard M. Baruch on June 13, 1946, looked forward as a matter of course to the continued operation of America's atomic production plants at Oak Ridge and Hanford, under the auspices of an international control agency. The proposal also pointed toward the early construction and operation of additional production plants, similar to those at Oak Ridge and Hanford, in many other countries.

In 1945 most atomic scientists took it for granted that large-scale atomic power was just around the corner. By the end of 1945 so many optimistic predictions had been made concerning the immediate prospects of atomic power that most persons thinking about the problem of international control lost sight of two alternative methods of control which had been clearly indicated in early memoranda submitted by atomic scientists to the United States government.

In March 1945, Leo Szilard addressed a secret memorandum to President Roosevelt, considering "whether it might be possible to set up some system of [international] controls of the production of . . . U-235, U-233 and plutonium." Szilard pointed out that "it would be much easier, safer and would require a much less tight control to arrest the development of atomic power by scrapping and outlawing the large and easily visible installations which characterize the first stage of this development."

On June 11, 1945, a committee of scientists at the University of Chicago, under the chairmanship of James Franck, addressed a memorandum to Secretary of War Henry L. Stimson, saying in part:

> Control could be exercised (alternatively or simultaneously) on two different levels.
>
> The first and simplest way is to ration the raw material—primarily, the uranium ores. . . . Each nation could be allotted only an amount which could make large-scale separation of fissionable isotopes impossible.
>
> Such a limitation would have the drawback of making impossible also the development of nuclear power for peacetime purposes. However, it need not prevent the production of radioactive elements . . . and would thus not eliminate the main benefits which nucleonics promises to bring to mankind.
>
> An agreement on a higher level, involving more mutual trust and understanding, would be to allow unlimited production, but keep exact bookkeeping on the fate of each pound of uranium used.

The alternatives were clear: either large-scale atomic production could be banned, thereby greatly simplifying control, or it could be permitted under auspices of an international agency responsible for strict accounting of all atomic fuel.

The Acheson-Lilienthal 'Alternatives'

The Acheson-Lilienthal Report, on which Baruch's proposal to the UNAEC was based, did not specifically reject the former alternative. Rather, it eliminated this alternative from consideration by adopting an all-or-nothing attitude toward atomic technology. "To 'outlaw' atomic energy in all its forms," the report stated, "and enforce such a prohibition by an army of inspectors roaming the earth would overwhelm the capacity and endurance of men, and provide no security." After this brief look at the difficulty of halting *all* work, the report accepted the "alternative" of continuing *all* currently known activities, which the report put in two categories: "safe" activities, permitted to private or national agencies, and "dangerous" activities, reserved as exclusive prerogatives of an international agency.

There is of course a spectrum of other alternatives. *Some,* not necessarily *all,* atomic activities may be forbidden; they may be classified as "too dangerous" for our time.

Baruch Proposal Modified

In the year following Baruch's presentation of the American proposal, the UNAEC learned that economic atomic power is *not* just around the corner. During the summer of 1947 the majority of the UNAEC agreed that under international control there should be no stockpiling of atomic fuel until atomic power is a practical fact. The Second Report of the UNAEC to the Security Council (Sept. 11, 1947) advised:

> In regard to . . . future production and stockpiling of nuclear fuels, . . . at this time policy should be dictated primarily by security considerations. . . . Nuclear fuel in a form suitable for ready conversion to weapon use should not be produced in quantity beyond that required for actual beneficial purposes.
>
> When and if the time comes that atomic energy can be used to produce power on an economical basis, the international agency should, subject to the requirements of security, make such power available.
>
> The disposition of existing stockpiles and the transition to the eventual distribution should be considered when the commis-

sion examines the stages by which transition will be accomplished from conditions of national control to the final conditions of predominantly international control.

The extent to which the Acheson-Lilienthal-Baruch proposal was modified by the Second Report received little attention. Few Americans realize that international control under the terms of this report would require early shutdown of Oak Ridge and Hanford, and—so strong is the belief in the early promise of atomic power—most Americans would greet a proposal that these plants stand idle with dismay; they would suppose that something valuable would be lost by it.

The Quota Principle

The one point on which UNAEC majority and minority agree is the principle of *quotas* for atomic production, to be written into a control treaty. How is this principle to be applied during the years of no atomic production? As the foregoing quotation indicates, the UNAEC has not discussed the question of stages leading to full international control. If this question had been explored, it would have quickly developed that the proposed method of control of large-scale production, on which so much time in debate has been spent, has no prospect of application for a decade —little prospect for decades. What is to be done with the idle American production plants during these years? What with the stockpile of atomic fuel already produced?

We can expect no agreement on an arrangement which leaves America's plants and stockpiles intact while the U.S.S.R. is without matching plants and stockpiles for an indefinite period. Implicit in the Second Report therefore is the necessity for destroying America's atomic production plants and the bulk of its fuel at some stage in the transition to international control. Any partially built Russian plants must also be destroyed. Atomic control must initially be put on a *zero-quota* basis: no large production plants and no large stockpiles of fuel shall exist in any country.

An Issue That Should be Postponed

The chief stated point at issue between UNAEC majority and minority concerns the method by which large production plants should be controlled. *The basis for this controversy disappears if the nations agree that no large atomic plants and no large stockpiles shall exist for a period of years.* The deadlock in the UNAEC may be resolved by a zero-quota compromise, which would postpone debate over the way in which large atomic plants are controlled until engineers can give firm estimates of the costs, benefits and dangers of atomic power.

The two diagrams on the opposite page illustrate the difference between the Baruch plan for international control and the zero-quota compromise. Under the latter, a small part of America's present stockpile of atomic fuel would be set aside for use during the next few decades in physical research and pilot-plant studies of atomic power production.

The reader will recognize that the zero-quota compromise involves no loss of the benefits of atomic science. There has been no debate in the UNAEC over the control of small-scale atomic activities, which everyone agrees can safely be trusted to national agencies, with a very little international supervision to see that the activities are kept small in scale and are not used as a cover for an attempt to make bombs.

Resolving the Deadlock with Russia

The zero-quota compromise would go a long way toward resolving the stated points at issue between Russia and the majority in the UNAEC.

1. The Russian negotiators ask for immediate destruction of America's bomb casings and firing mechanisms and seem to place reliance in this measure as insuring against use of atomic bombs; the majority point out that these bomb parts can be replaced in a few weeks or months. In proposing the zero-quota compromise, America would offer destruction of most of its stockpiles of U-235 and plutonium, which the Russian negotiators have not asked.

2. The Soviets' objection to foreign management of part of their economy would be obviated, since in any event there can be no economically justifiable reason for large-scale atomic production for many years. The international vs. national management debate would be postponed until it is meaningful; it is silly to debate over the method of controlling plants for whose existence there are none but military reasons.

3. The Soviet diplomats object to continuous, unrestricted inspection against secret attempts to make bombs; they speak instead of "special investigations" to be carried out only when "suspicion of violation arises." Mr. Gromyko has said, "Special investigators should not be regarded as tourists, who can go any place quite freely without any basis." The majority has properly objected that Gromyko has given no indication of ways in which suspicion of secret violations might arise.

The zero-quota compromise would greatly weaken the Soviet objection to inspection, since fewer inspectors would be required. Our judgment here is partly subjective: if three large plants are operating in the U.S.S.R., we would *not* feel safe knowing that an international staff of two thousand qualified persons was on the job in Russia. If the zero-quota compromise were in effect, we would feel safer knowing that two hundred men were inspecting Russia. Clandestine operation will be much more difficult if there is no legal industry (mines, equipment manufacturers, suppliers of special needs of atomic plants) to cover up or confuse the picture, and of course the danger of theft of U-235 and plutonium from legal plants, for use in secret bomb shops, is eliminated. The corresponding reduction in friction, increased ease of administration and increased acceptability to the Soviet leaders all seem worth emphasizing in negotiation.

Meeting Russia's Demands for Prompt Control

4. Russia demands immediate application of control to all phases of the atomic energy field, while America's spokesmen argue that there must be a carefully worked-out sequence of steps leading to full international control, with America relinquishing control over various phases one by one. If the atomic production plants at Oak Ridge and Hanford are shut down shortly after the agreement on control is reached, the Russian demand for immediate physical control of all atomic activities can easily be met. It could not be met under the Baruch plan without im-

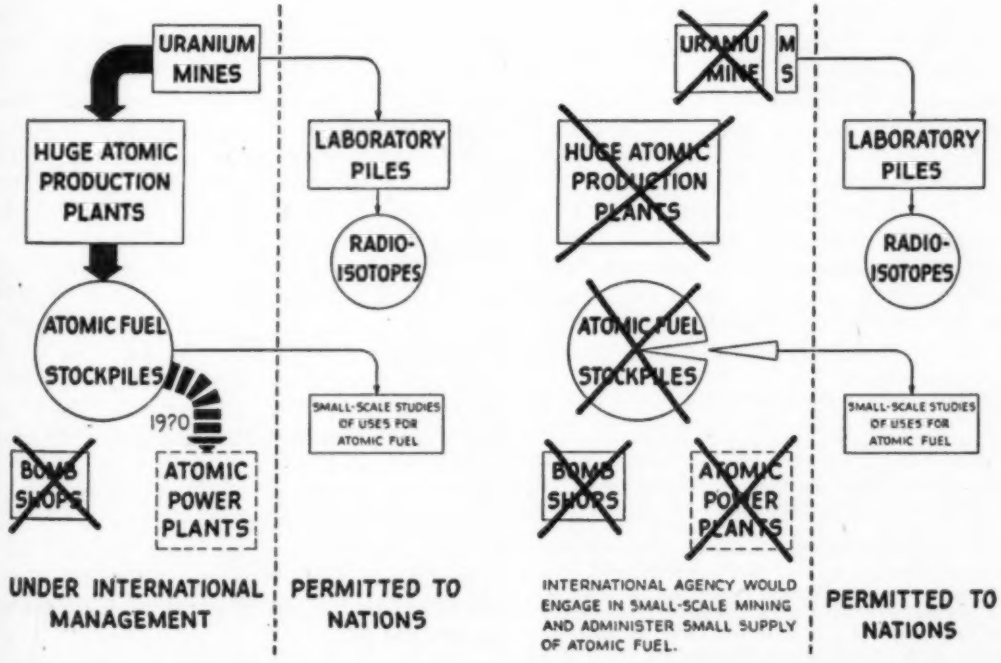
mediate Russian participation in the operation of these plants. In this event, Russia would shortly acquire a great deal of information which would help her make bombs more quickly. But Russian inspectors could readily assure themselves that Oak Ridge and Hanford are shut down without our revealing anything about their design and operation. U.S.S.R. inspectors could audit accounts of transactions in atomic fuel, watch American plants to prevent start-up, search throughout the United States for secret atomic facilities, and quarantine both atomic fuel and nuclear physicists who know how to make bombs until the time appointed by treaty for destruction of production plants and fuel. America's specific production secrets—the design of plants, the method of assembling a bomb, and so on—could be revealed only after a reasonable time, set by treaty, has proved Russia's willingness to permit international inspectors to search freely for clandestine bomb production.

5. The debate in the UNAEC over the Security Council veto seems mainly to concern whether the United Nations shall collectively wage war on an atomic violator with or without legal sanction. If either the United States or Russia has unlawfully produced atomic bombs, there is no recourse for the rest of the world but immediate attack to ward off use of the bombs if possible, and it seems to matter little whether the agreement to attack is a legal one (i.e., no veto) or not. What matters is how likely the measures taken against the atomic violator are to succeed, and also how likely the violation is to occur.

Seizure of production plants and atomic fuel stockpiles is the most likely form of atomic violation, if these plants and stockpiles exist. Seizure is almost certain to be successful, and the only means of punishment is swift war. The temptation to seizure, with its apparent sudden increase in national military advantage, is strong so long as there are men who are eager for political power. The technical personnel required for seizure will be easier to recruit than personnel for a secret program of building bomb plants from scratch, since the latter requires years before military advantage is secured and the risk of detection is great. Each country, in the interest of "self-defense," is sure to prepare plans and staffs for seizure and rapid militarization of atomic production plants—against the day another country acts. Leaks of information concerning these plans will contribute to international tension.

The Acheson-Lilienthal-Baruch plan for international control of atomic energy is not a plan for atomic disarmament. It is a 5-5-3 quota plan for atomic armament. As long as nations exist, equality in atomic military potential will be most advantageous to all if put on an o-o-o basis.

A real compromise proposal coming from the United States at this time can have a great political advantage. An explicit offer to destroy Oak Ridge and Hanford will be hard to offset with propaganda. When contrasted with the mixture of gibberish and dishonesty that passes for negotiation on the other side, proposal of zero-quota may well awaken many people from the confused passivity which plays into the Communists' hands.



BARUCH PLAN

WOULD ELIMINATE ONLY ATOMIC BOMB SHOPS, WHICH CAN BE REBUILT IN A SHORT TIME. THUS A NATION COULD SEIZE A NEARLY COMPLETE BOMB INDUSTRY.

INSPECTION OF A HUGE ATOMIC INDUSTRY IS NEEDED TO GUARD AGAINST THEFT OF ATOMIC FUEL AND PLANT PARTS.

ZERO-QUOTA COMPROMISE

WOULD ELIMINATE ALL "DANGEROUS" ACTIVITIES, UNTIL ECONOMICS OF ATOMIC POWER ARE PROVED AND AGREEMENT ON ITS CONTROL IS POSSIBLE.

INSPECTION IS REQUIRED ONLY TO GUARANTEE THAT AN ENTIRE ATOMIC INDUSTRY, FROM MINE TO BOMB, IS NOT SECRETLY BUILT.

THE DIFFERENCE BETWEEN THE BARUCH PLAN AND THE ZERO-QUOTA COMPROMISE

Moreover, proposal of zero-quota will help destroy an illusion abroad, particularly among Indian and French intellectuals, that America's atomic policies are depriving the rest of the world of a valuable source of power. Soviet propagandists exploit this illusion—it is a central theme in P. M. S. Blackett's recent book, *Fear, War, and the Bomb*.* The United States government is a party to this illusion, so long as it does not release information by which the status of atomic power development, and its future, can be factually judged. The illusion would evaporate if the United States would offer to all countries, Russia included, technical aid in modernizing the mining and use of coal and in developing water power resources.

Oak Ridge and Hanford are threats to peace. These particular plants will never be economic, however important economically atomic power may become a few decades hence. The road to peace will be clearer when they are destroyed. Instead of spending billions to maintain atomic parity, Russia and the United States can reduce their atomic expenditures to sums in keeping with the long-range prospects of atomic power. Russian scientists and engineers can achieve parity in atomic know-how by participating in pilot-plant studies of atomic power production, which can be carried out with no threat to peace. Russia has nothing to gain immediately from production of large quantities of atomic fuel, and little to gain in the long run from an intensive program for developing atomic power during the next decade.

Is It a Threat to Progress?

Some will say that the zero-quota compromise is against the ideal of progress. These err in identifying *technical* progress with *social* progress.

In connection with the problem of disposal of the radioactive wastes from a large-scale atomic power industry, Mr. Lilienthal has said: "We have to learn to live with radiation. . . . I am sure that the first tornado ever observed, certainly the first great fire, . . . led those who saw them to seek some kind of escape, usually in describing these things as magic. Radiation is just as much a natural phenomenon as anything else. The fact that we have multiplied it by intelligence does not change that fact." But the production of large amounts of radiation is not an *inevitable* natural phenomenon. The fact is, of course, that there will be no large amounts of radiation except as we ourselves produce it.

The development of science is not foreordained to follow some particular line. The atomic bomb was not inevitable. People often say that science *discovered* the bomb. This is not true; men *developed* it. First, a small group of scientists recognized that the bomb was technically feasible. Then a small group of men debated the question of its development and decided to invest a specified number of billions of dollars to complete it within a specified length of time. Such a decision is not inevitable. Many another development which is technically feasible has so far gone by default because men—generally, again, a small group of men—decide on some grounds or other that the *worth* of the development does not justify the money and talent it would require.

Value-Judgments Essential

The progress of technology is determined by a host of day-to-day and year-by-year decisions, each involving a value-judgment. Nowadays a technical development is usually judged by one of two criteria: Will it make money? Will it kill and destroy more efficiently? If the world is to have peace, men must learn to decide against the development of atomic bombs and other such on the ground that these things more probably will be put to evil use than to good use.

Today thousands of scientists and engineers, supported by hundreds of millions of dollars each year, are working in secret on projects whose certain outcome is death and destruction. That something good may come out of their work is irrelevant. Much more good would come if these men would turn to constructive enterprise. There will be no peace until things are so arranged that no secret weapon project can be organized anywhere on earth. There will be no peace until the people of the world, by democratic action, can postpone a technical development which they agree is now apt to do more harm than good.

The attempt to force technological change just because the physicist and engineer have cried "Ready!" often leaves out crucial prerequisites of a successful, socially advantageous development. Consideration of path and method is often more important than consideration of goals. The history of social programs shows many sad examples of the failure to consider means along with ends.

How long shall the zero-quota compromise remain in effect? Most people will want to regard it as a *stage* in the development of world peace. The prerequisite of safe use of atomic power is *permanent* peace. Until there is reasonable assurance of permanent peace, atomic power will be of greatest benefit to man if it is confined to the sun and the stars.

* Blackett criticizes the zero-quota compromise (on the basis of an article by us in the *Bulletin of the Atomic Scientists*, April-May 1947) as the proposal of men who are (1) frightened and (2) residents of the country enjoying the use of power on a per capita scale six times the world's average. He argues that such men will be more concerned with safety than with a new source of power. Blackett ignores the argument for atomic disarmament. He ignores the facts which demonstrate that atomic power installations will constitute a concentrated source of military might. Indeed, with Gromyko, he ignores the entire argument advanced by the majority of the UNAEC to support its claim that there can be no reasonable assurance against surprise use of atomic bombs unless national sovereignty is relaxed in the field of atomic production.

Louis N. Ridenour, physicist at the University of Illinois, has written an effective reply to Blackett's argument that the atomic bomb can be of little strategic consequence in warfare (*Scientific American*, March 1949). Walter Isard and Vincent Whitney, economist at the American University and sociologist at Brown University respectively, have criticized Blackett's judgment of the economic impact of atomic power (*Bulletin of the Atomic Scientists*, March 1949). Edward Shils, sociologist at the University of Chicago, has given a number of examples of the self-contradictory conclusions to which Blackett is led by his commitment to the line of the U.S.S.R. (*Bulletin of the Atomic Scientists*, February 1949).

Burning Bridges

BRIDGES behind us? Dare we burn them, now?
And stumble on in the darknesses of night?
Familiar roads cut off! . . . Lord, show us how
Those flames, themselves, will give the needed light!

MARY DICKERSON BANGHAM.

The Prayer Book Anniversary

By Charles D. Kean

THIS YEAR the Anglican communion is observing the four hundredth anniversary of the Book of Common Prayer. It is a significant commemoration, not primarily because it recalls the fact that the ancestor of the service book now used in the Protestant Episcopal Church and in other daughter churches of the Church of England was first introduced into general use on Whitsunday 1549, but because the Book of Common Prayer is what makes Anglicanism a worldwide communion. The anniversary, therefore, focuses sharply the problem of the relation of the Anglican churches to Protestantism.

Anglicans may have highly developed theological theories, but these theories differ sharply. The Book of Common Prayer is their true common denominator. It is used in many ways and interpreted in many ways. Its presence, however, establishes a kind of norm which spiritually transcends the differences arising from other causes and keeps the Anglican communion together. The book serves this purpose so long as Anglicans are not made to define it too exactly.

What Is the Anglican Position?

The anniversary of the introduction of the first Book of Common Prayer (Episcopalians in the United States are using the fifth revision, which has been distinctly altered) prompts Anglicans to ask themselves what is the real position of their communion. It also prompts Christians of other backgrounds, who happen to take notice of the anniversary, to ask a question that has disturbed the relations of their churches with Anglicanism during the entire life of the ecumenical movement. Is the Anglican communion sufficiently in contact with the Protestant world for there to be a mutuality of faith and worship as well as of social activity? Or is the Anglican communion a specialized kind of Catholicism which preserves in unspoiled purity the essentials of the Christian church?

Some Anglicans answer by referring to their church as the "bridge church." It often appears, however, as if this bridge had no approaches at either end. Until Anglicans make up their minds as to whether the peculiar role of their communion is to be an integral part of the process for the unification of Christendom or a sect in isolation from that process, neither they themselves nor members of other churches are going to be comfortable about interchurch relationships.

A Contradictory Structure

It is the conviction of those Anglicans who call themselves Evangelicals that the Anglican communion is a reformed church, that the Book of Common Prayer is a Protestant service book which embodies the essential genius of the Reformation more explicitly than do some other forms of Protestantism. But Evangelical Episcopalians, if they are to be realistic, have to recognize that their forms and organization also relate them to another kind of Christianity—that which places its central emphasis on environment and institutions rather than on personal decision, which expresses itself in sacrament and social form rather than in the personal encounter of man with the Word of God.

If the Evangelical movement, which believes itself to be the main stream of historic Anglicanism, ignores these other elements, it does so at the expense of becoming unhistorical toward the past and unrealistic toward the present. Only when it does justice to the contradictory structure of Anglicanism as it really is can its claim make sense.

Most laymen in the Protestant Episcopal Church in the United States regard themselves as Protestants. The parallels in liturgical structure of the services in the Book of Common Prayer and the forms used by the unreformed churches, Eastern and Western, are something they either know nothing about or care little about. They like the dignity of their own worship and want it preserved. They feel almost the same restlessness toward other forms used within the Episcopal Church as they do toward the forms used in other denominations. They believe in church unity for a variety of reasons, but they do not want to lose that to which they are accustomed. To the laity of the Episcopal Church, the Prayer Book is chiefly the tangible symbol of the continuity of their own particular religious community, and the four hundredth anniversary reminds them of its venerable tradition and gives them the assurance of safety from irresponsible innovations.

Not a Simple Matter

The clergy of the Episcopal Church do not see the matter so simply. They are all more or less cognizant of the fact that there is an inner contradiction, or tension, in the Prayer Book itself. On the one hand, it cannot be denied that the Prayer Book was produced in the same period which saw the building of the other great Reformed traditions, and that the book assumes the individual worshiper's capacity to make his own response to the word of God in the Scriptures. The concept of "reformed Catholicism" is, however, relatively meaningless to all but the more sophisticated when it comes to practical definitions of the faith or of their own communion and the kind of cooperation they may carry on with others. As most of the clergy appear to experience them, the two elements are in an emulsion, not a mixture.

Anglicans have always evinced an enthusiastic initial interest in every new development in the ecumenical movement. For example, William T. Manning, the retired bishop of New York, introduced in the 1910 General Convention of the Episcopal Church the resolution committing it to the Faith and Order movement. Episcopalians took part in the founding of the Federal Council of the Churches of Christ in America, but did not affiliate for more than thirty years after its establishment. Anglicans shared in launching the negotiations that led to the present United Church of South India, but never since have they been able

to adopt—outside of India—a clear, unequivocal relationship to the child they helped bring to life. Episcopalians in 1937 invited the Northern Presbyterians to "achieve organic union," but they have failed to reach any practical decision as to what to do about it.

It is not only on the level of interchurch negotiations that the ambiguous and ambivalent characteristics of Anglicanism have shown themselves. In 1937, Archbishop Lang invited the delegates to the Universal Christian Council on Life and Work to receive the holy communion together in St. Paul's Cathedral, London. In 1947, Anglican participation in the communion at the Oslo conference was qualified. Archbishop Fisher, a co-president of the World Council of Churches, circumscribed Anglican participation at the Amsterdam Conference communion services—although most American Episcopalians ignored his advice. The Bishop of Milwaukee forbade his clergy, the women of his diocese and, by implication, all other Episcopalians present, to participate in the conference communion service of the United Council of Church Women last fall—although his order likewise was ignored by a great many delegates.

If its own members are to be able to cooperate with other churches and are to be taken seriously by other Christians, it is time that the Anglican communion decided in principle what it is.

Church History and Today's Problems

An important part of the problem is the fact that all concerned tend to read back into the history of their churches the problems they encounter today, and thus confuse their understanding of the past and also make it difficult to be realistic about the present. In no denomination is this problem more significant than in Anglicanism.

The Church of England in the 16th century was a national church, which had its being in a world that had never really considered whether there could be such a thing as separate denominations existing side by side. As the Augsburg formula, *cuius regio, eius religio,* indicates, the Continental reformers likewise thought in terms of all the people of any given area belonging to the same Christian fellowship. Modern denominations had not become a question to be coped with. What Anglicans, Lutherans and Calvinists thought they were doing was reforming and restoring that local portion of the holy catholic church which existed in places where they had some power. They did not think of themselves as breaking up the church or establishing separate churches.

The Book of Common Prayer was, historically, the way the English reformers went about their task under their particular set of social and political conditions. It was intended to be the same process, locally adapted, as that which took place on the Continent. The English reformers themselves, and their heirs for the next few centuries, believed this to be the case, and they showed this belief by their free acceptance of whatever happened to be the prevailing form of the Protestant religion when they traveled on the Continent and their free reception of visiting Protestants in England. This was not a party attitude within the Church of England, but the generally accepted view of all Englishmen.

The religious aspects of the English civil wars of the 17th century were concerned with the way this national church was to be administered, not with a struggle between churches. There was nothing incongruous from this point of view in the settlement of the Revolution of 1688, which established Presbyterianism in Scotland and Anglicanism in England. There was nothing theoretically out of order in the later Act of Occasional Conformity for Dissenters in England.

One More Denomination

Anglicans of the 20th century, even more than their ancestors of the 19th, have to recognize that they live in a world where denominations are a fact and where, regardless of any claims they may advance about themselves, they are practically but one more denomination. They may choose to ignore this reality by trying to unchurch the rest of Christendom, or at least non-Catholic Christendom; but the reality remains. However, when they attempt to apply to this world of denominations a phraseology which was meant to refer to the one national church, they are making distinct innovations and reading into their formularies new ideas. The founders of Anglicanism —the writers of the Prayer Book—cannot be regarded as unchurching the rest of the world because, for one good reason, they never had the problem of denominationalism to deal with. Their claims about the episcopate and their parallels to the older Latin service forms arose from presuppositions different from those used by modern Anglo-Catholics.

The role of Anglicanism in the modern world will be more creative, and other Christian groups can develop more adequate understanding of this great worldwide denomination, if it is recalled that the Prayer Book is a Reformation document. It was developed to make public worship services bring home the challenge of the New Testament to the minds and consciences of the individual worshipers. It was also developed to give each man and woman and child knowledge of the community to which he belonged and in which his response and decision would be supported by a shared faith. That the institutional aspects of the Reformation did not go as far in England as on the Continent is not particularly significant, except that it has made possible theories, developed after the passage of many centuries, that the Church of England and its descendants have more pronounced affinities with the Catholic than with the Protestant world.

The Catholic Emphasis and Human Nature

As a matter of fact, the trend toward catholic emphasis cannot be regarded as really a matter of ancient tradition or service forms or church administration. It has its counterpart in most organized Christian groups with any real continuity, and wherever it is found it reflects something about human nature rather than something essential to Christian theology—regardless of what claims are made or theories advanced. Newman and the Tractarians of a century ago were upset by the social chaos of the Industrial Revolution and the apparent helplessness of the Church of England to do anything about it, and they tried to put the church above social transition. The same motivation is at the basis of much of modern Anglo-Catholicism and of the ritualistic trends in much of

modern Protestantism—namely, the attempt to place the church on a level above social conflict and tension, so that men may have one home that is sure, founded on a rock, in a tempestuous world. The question always has to be asked, however, whether there is any real rock, or whether men did not rather create it out of their psychological need.

Undeniably, the Book of Common Prayer can be exploited in the service of this kind of religious thinking. But if it is used in this manner its real history must be ignored. The purpose and value of its connection with the stream of pre-Reformation Christendom is not in order to allow men to escape modern crises, but in order to make available for modern use the funded experience of Christian people down through the years of history, not just since 1549.

The Anglican communion has a tremendous contribution to make to the reuniting of Christendom, if its own members and those of other churches accept it for what it is. The emulsion of contradictory traditions continues, but in spite of, it—indeed through it—this branch of Christendom is able to offer the world church an understanding of public worship where individual freedom and true fellowship work together, where modern needs and historic experience can be related, and where the idea of an entire society united in the service of common ideals through a common faith has been perpetuated to make it available for a broader use.

Return to Reality

Fifth Article on 'How My Mind Has Changed in the Last Decade'

By Fulton Oursler

I REGARD the change in my thinking during the last ten years as a rediscovery of truth, best described by the unpopular, old-fashioned word, conversion. A man's principal business on the earth, I have come to realize, is to know God, to love him and serve him. And by him I refer to the Father, Son and Holy Ghost, in whose name I was immersed in the First Baptist Church of Baltimore nearly fifty years ago, whom I forgot for long, unsatisfying years, and whom I worship now in the Roman Catholic Church.

The Secular Delusion

This process of conversion has not turned my world upside down, although at times it has seemed to do so. It has, instead, set me on my feet again, whereas for nearly half a century I was trying to think things out while standing on my head. In my former, topsy-turvy state, I rejected the authority of church and Scripture as claims based on readily demonstrable fallacies. There was, I thought, no absolute whatever—no right, no wrong. Everything depended on conditioning, on heredity and environment and chance, on biological and economic determinism. The old notion of the existence of good and evil, warring forces of light and darkness, was an exploded myth. Had I not read Haeckel, Freud, Schopenhauer, White, Dewey, and Frazer's *Golden Bough?* As for God, if he existed at all, he was some impersonal, unknowable force, and nothing could be more absurd than to conceive him in anthropomorphic terms. Certainly there was no Father in heaven, to whom one could pray.

Education was the one true hope for the world and nothing must be allowed to stand in the way of its objectivity. With increasing knowledge, who could take the Ten Commandments seriously? Any God who was a jealous God would just have to get over his jealousy. Take the ban against giving false witness. I believed in truth, or thought I did, but like many of my fellows when necessary I used a lie to advance my purposes, which were invariably admirable. Thus I acted on the principle that the end justified the means, a fault inaccurately charged against the Jesuits and actually practiced widely by persons of various persuasions.

To be told not to kill, and to ignore the widespread suffering of helpless sick people, was an outrage; rebelling against that commandment, too, I endorsed euthanasia. Adultery was practiced so widely that to condemn it seemed a futile and silly gesture. Some day a poll of sex habits would be taken and we would all see how universal was sex freedom practiced in fact, if not endorsed in theory. Eventually such a poll was taken by one scientist, first essayed by another who frankly declared that Christianity must give way to the free enjoyment of intercourse as it was known in pagan societies. While I winced at that proposal, I also thought I must not under any conceivable circumstances be a prude.

As for coveting other men's wives, a form of successive polygamy was habitually practiced by Americans who could afford it and the arrangement seemed to me a sensible solution of devastating problems along with "birth control," which had changed its name to "planned parenthood" and tried to move uptown. All other familiar repudiations of the Ten Commandments also met with my approval.

Pride in Man

Obviously, I thought, the problems of mankind must be straightened out with no divine interference. The right way to proceed was to analyze each problem, plan the solution, organize to carry out the plan, supervise the organization—and there you were! Or should be! The brain of man would prove itself equal to any task. I was proud of man.

The importance of religion lingered wholly in the social gospel. Specialists would improve the lot of the less fortunate, in a mechanization, an industrialization of good

works. Here I foresaw that political action would become inevitable.

Possibly the clearest path lay through socialism, although of this I was not quite sure. At any rate, I saw no basic conflict between Marxism and the humanitarian goal. Christian socialism did not appear to me as an irreconcilable contradiction. There might even be such a thing as Christian communism. Under a new political system, the welfare of the people could be lifted to undreamed-of heights. At this point, I thought of myself as a sensibly virtuous man, full of vision and practical love of my fellows, emancipated from superstition. Build enough playgrounds, schools, good houses and hospitals, establish a health program to reach everyone. Good of themselves, these things alone, I mistakenly imagined, could turn earth into the Kingdom of Heaven.

Peace, but Not Through Religion

As for peace, we needed an association of governments. But to that great enterprise there must be no religious taint, for three reasons: (a) the people of the world worshiped differently; (b) Russia didn't care for any worship whatever and it would be wiser to leave out God rather than Russia; and (c) church and state must be kept forever separate, or the world might some day come to suffer from totalitarianism, human slavery, brutality, famine and war.

Irony aside, my thinking exalted the unassisted cerebration of man. We could plan ourselves into felicity.

All supernaturalism was anathema. The virgin birth, the divinity of Christ, the miracles, were borrowed survivals from counterparts in various ancient marvel religions. While accepting some of the teachings of Christianity, I disagreed with others, holding further that many matters most important to human behavior had been shockingly ignored. I regarded all organized religion as a failure, often a pious fraud, but I held in special distrust the Roman Catholic Church as a reliquary of superstition, and governed by a hierarchy animated by political purposes, bent on power and exercising everywhere a secret and conspiratorial influence hostile to freedom.

An Intimate Experience

Not one of these thoughts do I think today. Instead, I have come to know them to be a mass of glittering rubbish, cast-off tinsel from a carnival of wishful thinking. This is not the place, nor is there time for me to rehearse the history of how the change was wrought in me. That was an intimate experience; first a metamorphosis of spirit and afterward of mind. But faith was buttressed with much study. The result, as I regard it, was a return to reality.

Suppose—as many imaginative writers have liked to suppose—that an intelligent citizen of some other planet should land on this globe. With no previous knowledge, the visitor would be confounded by what he saw. With the ruins of two wars staring him in the face, he would wonder why on earth we were getting ready for a third one. Beholding whole peoples dying from hunger, and other nations enchained in slavery, finding all beset by hatreds, suspicions and worldwide dread, he would have to ask himself: "Why do these mortals naturally gravitate to the selfish rather than the unselfish? Why are they cruel instead of kind?" He would then have to conclude that somewhere along the line some terrible tragedy had overtaken the human race.

At that precise point he would be back in the midst of the neglected first chapters of Genesis. Back to the fall of man, the original sin, from which primal handicap no one of us is exempt. From there it would be a natural step to the four Gospels and man's redemption through Christ, our Lord.

So, like Nicodemus, I learned that a man must be born again before he is fit to plan a heaven on earth for his brothers.

My first return was to the undisturbed reality of the Holy Bible; to its authority and inspiration and truth through revelation. Too long I had been bespelled by the false glitter of a scholarship of guesswork as deficient in humility as opinion polls and about as accurate. I discovered that "scientific" criticism of the Scriptures was far more vulnerable than the texts it accused.

I saw that I had to accept Christ as one of three things—as madman, charlatan or God. There was no other choice; logic could not sustain the theory that he was simply a good man. Nor could logic maintain against his record either insanity or insincerity. There was left only the fact that he was what he said he was. This was enough to set me firmly on my feet.

Humility Leads to Understanding

I had thought my finite mind could understand the infinite. What Poe had called the "mad pride of intellectuality" had made me presumptuously forget my proper place. Unless I became as a little child, I did not have a chance to find the truth. Nor did anyone else in the world. Honest thinking cannot even begin without humility. But when one does seek to think as a child—of God—all petty doubts of infinite power pass quickly off, like the pains of a fever. In their place come an eagerness to know him better, an increase in love for him and a great desire to serve. In place of self-pity, of excuses because of conditioning, environment and heredity, one becomes aware of the great gift of free will, the power of choice, the search for understanding of how best we can serve.

Here the social gospel takes on a new meaning. It is not enough to serve on the board of directors of an organization with plans to improve the condition of the less fortunate, not enough merely to write checks for worthy causes. What I must do is all there in the text, and I must do it with my own hands: feed the hungry, give drink to the thirsty, clothe the naked, visit the imprisoned, comfort the grieving—not by delegation alone, but in person. The corporal and spiritual works of mercy are a personal obligation for me to do myself as well as by organization. Otherwise the letter will kill the spirit. I saw that the social gospel when followed to the detriment of personal service and personal piety promoted God upstairs to an honorary job with no authority, a familiar device in organization technique when a new crowd takes over. But God is never mocked.

I must do his will as best I could grasp it, and with unremitting prayer, which is the way man can associate intimately with God—that cosmic force, intimate though vast, which like the sun warms me as with a Father's personal caress and yet ripens the grain and raises the

water to the clouds. The spiritual life must be the goal of every thinking person. Only when the heart is right can the soul make decent use of its chief tool, the brain.

The world and I had foolishly thought the brain was all, and education its monopolistic task. So Germany became the best educated nation and its thinking without God's help gave us Hitler. Here it became also clear why this good Father was jealous in his first commandment. Since he was the one true God, any other *must* be false—and one had to look, not only to Germany, where brute force and cunning was worshiped, nor to Italy and Russia alone, but all around us at home where the worship of intellectuality, materialism and appetite was rampant.

There was not in that good, jealous Father's service any room for the lie. He had explicity told us that we must know the truth and the truth would make us free. That truth, too big for the petty mind of man to understand, was not too big for his soul to know. It could know the righteousness of law; know that the universe is a friendly place, just and full of His mercy, even if disaster overwhelmed and like Job one cried: "Why should this happen to me? What did I do to deserve this?" Without answers to those questions, one could know his perfect law and justice.

The Pattern of Life

Education of mind and muscles was not enough. We had taught our young to know what they did not know; we must teach them to behave as they had not behaved. Prof. Ernest M. Ligon, greatest of modern child experimenters, had given four years of his scientific life to the Yale Divinity School, only to declare when he received his degree that Jesus Christ was the soundest psychologist ever to guide mortal behavior.

In the Commandments, and in Christ's teachings, was the pattern for life. Euthanasia? No one will deny that the practice of slaying a suffering patient puts an end to his pain. But no one who has the slightest knowledge of human nature will believe that any safeguards can prevent the remedy from doing infinitely more harm than the troubles it cures. I had a friend in the hospital and he was getting well. The doctors told me he could hope for ten more years of life in painless invalidism. Yet his wife pleaded with them to destroy the man; she said she could not bear to see her dear husband helpless. One suspects she really revolted at the idea of taking care of him in sickness as in health.

We are all full of original sin and not yet worthy to tamper with the Commandments. The temptation to individuals is the least of the evils of euthanasia. The grossest danger lies in the tyranny of governments. The preservation of the inviolability of human life is essential to a free society. In my confused thinking I had seen only the benefits; the dangers are still not apparent to some of the most decent yet muddled people I know.

And so, too, with divorce. Of course those who are unhappily married enjoy life more when their obligations are removed. Any man would like to tear up a contract when its clauses begin to run counter to his interest. That is why nations break treaties and make wars and why we hang the perpetrators as criminals, if our side wins. The sanctity of contracts is an essential to free society; when that sanctity is broken we have juvenile delinquency and adult crime in such proportions that now we don't know what to do.

Making a Mess of the World

Man, with his brains, is denying the truths of revealed religion, relying on his own ideas and making a mess of the world. Yet many men of good will are fired with persistent zeal for these earthy notions of the brain. They run after communism, some even calling it Christianity made practical. But in my new thinking I saw that communism was not one thing, but two. It was, first, a philosophy which I rejected with all my soul; a philosophy that was a negation of Almighty God, a plan for man grounded on the nothingness of man, on the organization of ruthless power and the galvanic force of hate. The necessities of life were all communism could offer, but man does not live by bread alone.

But communism was something more than a false philosophy. It was also a criticism of the world as Christians had allowed the world to become. If the followers of Christ had truly followed their Master, that criticism could never have been made. The work of repair will have to begin now, but the answer lies not in Marx and his *Manifesto* but in the marks of the nails in His hands.

And how was I to live in a world with so many Communists? I must love them. Their credo is a temporary thing; in a year or a thousand years it will be gone. But a Communist is immortal; he is potentially a child of God, sharing eternity with me. He is my brother and I may not hate him; I must help him if I can.

Member of a Minority

I must love him even though he is the foe of the church that is my mother. It is a new experience for me to find myself, because of my faith, an object of disdain and prejudice and sometimes unconcealed hatred and fear. For I was born into a privileged position. My people came to this country 300 years ago; I was native-born, white, Protestant. By an act of will and of faith I joined an unpopular minority. It is with a strange feeling that I read in the pages—of this magazine as well as others—criticism of the faith that is so dear to me.

Nevertheless, I read the charges with care. How oddly such diatribes read to a Catholic! How false, distorted, misconceived they appear, in spirit as in truth. It all seems so far from the first task of our catechism, which is to know God and love him and serve him. It hurts of course, quite as much as it would hurt if a magazine criticized and taunted the mother who bore us in her womb. It is hard, sometimes, not to resent these writers for unfairness, for their imperviousness to facts. It is always hard to be a Christian.

But every criticism should strengthen us, even if, as generally happens, the critic sees the mote in our eye, forgetting the beam in his own; though he judges others, forgetting that he himself may be judged. Peace to him, even so. He is doing me a service if he teaches me to pray harder, to seek to live more valiantly, to follow more determinedly in the footsteps of our Divine Master. For what the world needs first is Christians, full of love, full of faith.

BOOKS

Fails to Do What?

THE FAILURE OF TECHNOLOGY, PERFECTION WITHOUT PURPOSE. *By Friedrich Georg Juenger. Henry Regnery Co., Hinsdale, Ill., $2.75.*

REVERSING the subtitle, one could describe this work as offering purpose without perfection. The purpose is admirable. Who would wish to quarrel with the proposition that humanity cannot be saved by sanitary plumbing and neon lights, or that the production line cannot be relied upon to produce happiness, or that the inventor and the efficiency expert are not the twin messiahs by whom a new Golden Age is to be ushered in? These things are all true. They have been said many times. They had already been said many times before Juenger wrote this book in 1939, though the world now has ten more years of confirmatory evidence than it had then, and during the war years the evidence piled up very fast.

If one says that these are platitudes which everyone believes, it must immediately be added that undoubtedly a great many people who believe or profess to believe them continue to act as though they did not. So they go on concentrating their attention upon things, and upon more profitable and efficient techniques for the production of things, and preachers have to go on preaching sermons on the text, "Is not the life more than meat and the body than raiment?" It may be, therefore, that there is value in a book which repeats, with some variations and particulars, the thesis that the improvement of industrial processes is not the road to humanity's salvation, either temporal or eternal.

But that is not exactly Juenger's thesis. He does not say that life is more than technology. He says that technology—meaning the efficient application of labor to materials to produce things for human use—is essentially and inherently bad. He could not take Matthew 6:25 as his text, for he does not argue that life and the body are "more than" meat and raiment. The logic of his argument would throw meat and raiment out of the window and tell life and the body that they could get along better without them.

Mr. Bleibtreu's introduction to the American edition says: "Juenger's findings culminate in his thesis of the demonic forces behind technology, not in spite, but because, of the latter's inherent trend toward perfection." To invoke "demonic forces" for the explanation of processes or events is virtually a confession of the bankruptcy of reason to explain them. Some theologians do this, but they can escape the corollary of hopeless pessimism by appealing to the still greater power of God. Juenger does not have this resource. With him it is man against the demonic forces; and in that conflict man does not have a chance. The author relentlessly pursues the logic of his thesis almost to its ultimate and catastrophic conclusion. The last phrase in the book is "the downfall of that state." One can readily imagine that the abyss for humanity is only a step beyond. Since the book was written in Germany at the climax of Hitler's prewar power (though the manuscript was hidden until after his fall), the intention was doubtless to show that the nazi totalitarian state was simply the natural and inevitable fruit of technological development. The fallacy of that analysis should be apparent.

Since the author sees nothing that can be done to prevent the debacle—and of course he could not, as an anti-nazi in the Germany of 1939—why did he write the book? I said that its purpose is "admirable." But what is its purpose? Perhaps it can be said that its purpose is to emphasize the importance of those factors of life and culture which are not served, but may even be hindered, by technical advance. That is admirable. But that isn't what the book says. What it says is that technology is essentially and inherently bad—and the more perfect it becomes the more disastrous it is. (The title in German was *Die Perfektion der Technik*, 1946.) Technological improvement in any line may reach a point of diminishing returns, but (advertising claims to the contrary notwithstanding) technical experts are not obsessed with the attainment of ultimate perfection but are interested in improvement. To say that improvement of the equipment for living, and of the means of making it, is "demonic" and disastrous, is ridiculous. There is such a thing as materialism in reverse. We may not be better men because we have better plumbing, but neither would our personalities be purified and enriched by having none.

By trying to prove too much, the author proves nothing. Technology is called a "failure" because it does not provide a "purpose." It is not technology's business to provide a purpose for life. A man who is the master of techniques, and a society including many such men, may fail if they do not have purposes which transcend technology. That is the failure of the man or of the society, not of the technology. If a violinist has technique and nothing else, he fails as an artist, but that failure will be chargeable not to the technique that he has but to his lack of artistry to use it.

W. E. GARRISON.

Books in Brief

CHRISTIAN UNITY IN THE MAKING, THE FIRST 25 YEARS OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, 1905-30. *By Charles S. Macfarland. Federal Council, 297 Fourth Ave., New York, $2.75.* Without spending too much time on preliminaries—for the author covered the unitive efforts in earlier centuries in his *Christian Unity in Practice and Prophecy*, published 15 years ago—Dr. Macfarland here narrates in detail the origins of the Federal Council and its development and activities during its first quarter-century. For this task he is uniquely equipped, for he was its general secretary for the greater part of the period under consideration, 1912-31. The council's course has not all been smooth sailing. There were problems growing out of the war and its aftermath, and no less acute ones that came with the increasing interest of the churches in social and economic conditions. On these and all other points, the record is full and explicit. Here is valuable source material for students of the history of Christianity in 20th century America.

MUST WE HIDE? *By R. E. Lapp. Addison Wesley Press, Cambridge, Mass. $3.00.* The question, of course, refers to hiding from the A-bomb, and the answer is No. We neither can hide nor need to. But we had better disperse. Even the dispersion of cities and industries should not be done with panicky haste. Our heavy industries should walk, not run, to the nearest exit toward open country. It is better for ourselves and our factories to live, even at some risk, than to let themselves be scared to death by the possibility of bombs that may never fall. Dr. Lapp, a nuclear physicist who worked on the bomb project throughout its wartime history, has this guardedly heartening message for his readers, but the chief substance of his contribution is a clear and factual presentation of the phenomena of atomic explosion, the physical and physiological effects, the means of protection, and the probable tactics of an enemy's use of the bomb in war. It will, he thinks, be at least ten years before any possible enemy can have a supply of atomic bombs. He does not support the view that an atomic war would destroy the human race; but he agrees that it would be terrible, and that the best defense against it is peace. A very sane and informing book.

IN WHOM WE LIVE. *By Pastors of the Evangelical Lutheran Church. Augsburg, $2.75.* This is announced as the first of three books of Trinity sermons. The present volume contains twenty-seven sermons, three for Trinity Sunday and three for each of the eight Sundays following.

HOUND-DOG MAN. *By Fred Gipson. Harper, $2.50.* Somewhere down in Texas, not on the dry plains or in the cattle country or among the oil wells or along the 500 miles of gulf coast (there are a lot of kinds of country in Texas), but in a region where there were creeks and woods, coons and other varmint, and a sprinkling of people living the rather primitive life that one usually associates with the Ozark or east Tennessee mountaineers of fiction—somewhere in that vaguely defined por-

tion of Texas lived Blackie Scantling, "hound-dog man," trapper, woodsman and scrounger of meals at better tables than his own, and 12-year-old Cotton Kinney, who won his mother's reluctant consent to go coon-hunting with Blackie. Everything else grew out of that expedition; and that was nothing much that could be considered material for the plot of a novel, but plenty to stir one's memories, or imagination (as the case may be), of boyhood's yearnings, joys and embarrassments, the glint and tang of the southern woods in spring, and life among the lowly, human and other, in the environment indicated. To put the story into the mouth of the 12-year-old Cotton, the author has created a cleverly characteristic and convincing style.

THE EMERGENCE OF A WORLD CHRISTIAN COMMUNITY. *By Kenneth Scott Latourette. Yale University Press, $2.00.* In three lectures, delivered at Rice Institute, Dr. Latourette surveys the past, present and future, giving a world view in his well known manner, which involves many sweeping generalizations (never dogmatically asserted and often put in the form of suggestive questions) and as many particulars as space permits. The Christian past includes the rise of the Christian tradition and organization, the medieval ecclesiastical monarchy and the socio-religious synthesis. "The Roman Catholic method of achieving real unity among Christians has proved a failure"; and so also has its way of Christianizing the social order. The rise and spread of Protestantism are studied, with note of its strengths and weaknesses. Other topics are Protestant and Catholic missions, the rise of native Christian leaders in non-Christian lands, and the modern movement toward Christian unity. In the section on the present, the author considers war, secularism, science, nationalism, the obstacles to Christian unity, and the indications of a "world Christian community" in process of formation. As to the future, his position is one of patient optimism. W. E. G.

CORRESPONDENCE

Dr. Bunche and Peace Prize

SIR: Good luck, Dr. Bunche! (Editorial, March 9.) We wish you well although we don't hold much hope for your winning the Nobel peace prize.

Mahatma Gandhi brought peace to many more thousands than you have. He humbled the victor and lost his life doing it. The only consideration he got from the Nobel committee was: Sorry, no individual in 1948 worthy of the peace prize. "Himalayan" blunder! Is it any wonder the East finds it difficult to forgive and forget the West?

Again we say, Good luck, Dr. Bunche!

Baitalpur, C. P., India. OTTO F. ARTOPOEUS.

World Council Evangelism

SIR: Bishop Neill's article in your issue of April 13 reveals the sincerity and humility with which he is undertaking his new responsibilities as secretary for evangelism for the World Council of Churches. We can hope that his modesty, attractive though it is, will not lead him to underrate the great good he can do.

He defends the lack of a department of evangelism in the World Council by the statement that evangelism is a part of everything the council does and therefore should not be departmentalized. That first premise usually sets up the syllogism, "Evangelism is everybody's business; everybody's business is nobody's business. Therefore evangelism is nobody's business."

The Federal Council of Churches through its department of evangelism is making evangelism in American church life a united endeavor. It brings the denominational secretaries for evangelism into frequent conference. Through it they exchange their insights and their literature and their plans and thus create what is almost a single program. Whether this be plagiarism or the intellectual communion of saints, it greatly strengthens evangelism in all the churches.

The Federal Council helps in the exchange of speakers and arranges for shared effort at the community level in surveys, preaching missions and training schools. It is through the Federal Council's department of evangelism, and the similar agencies in state and local councils, that American churches have grown in the knowledge that they are one in their efforts to reach the secular masses in this country. We have had high hopes that through the World Council this experience could break through its national limitations and become worldwide. If it does, it will have a more definite expression than Bishop Neill seems to contemplate.

To make it plain that he is not to be captivated by mere activism, Bishop Neill raises some important questions about two evangelistic developments in the United States. In both cases there is a good deal more information available than he seems to have. The Episcopal office in New York has some very impressive figures about the number of those outside any church with whom personal conferences were held during the mission at the Cathedral of St. John the Divine. The questions about lay evangelistic visiting are familiar because they have been raised so insistently by those who are undertaking it. The denominational programs have all started with the question, "Is the result to be merely members of the church or people committed to the Christian faith?" The New Life Movement in our Presbyterian Church, like similar movements in other churches, announced that its purpose was to make reception into church membership more frequent and more difficult. There is reason to believe it is succeeding in both. There have been more admissions in the last two years than in any other two-year period in the history of the church; and never before has there been so much attention to giving new members a sound grounding in the faith and a start in Christian living.

We have dreamed that the emergence of the World Council of Churches would bring to our parish programs of evangelism the consciousness of being a part of a mighty stirring among Christians around the world. If this can be achieved without something called a "department" we need not worry about names. But it will surely require something a good deal stronger than the new secretary has described as his functions. We have heard that there are laymen's movements in Europe whose inspirations and methods our Presbyterian laymen greatly need. What will bring them to us? Our denominational assemblies need to be lifted by the evangelistic vision of speakers from other lands. Who will find them for us? Who will rally us to a Christian international which will match the hard-driving world evangelism of modern pagan movements?

Some of us believe that Bishop Neill is the key person in the whole World Council program. Our hopes and prayers are with him.

Department of Evangelism, Presbyterian Church, U.S.A., New York, N. Y. GEORGE E. SWEAZEY, Secretary.

Alternative to Pact

SIR: The Canadian secretary of state for external affairs, L. B. Pearson, in a letter I received regarding the North Atlantic Treaty states: "Arrangements of this nature for collective self-defense are recognized in the Charter of the United Nations and are not inconsistent with it."

Secretary General Richard S. Winslow wrote to me and quoted Ambassador Philip C. Jessup: "The North Atlantic pact does not by-pass the United Nations. It is not a substitute for the United Nations. It will not weaken the United Nations." It is customary when making assertions of this nature that some authority be quoted.

I am a member of our local United Nations association and until this is given, or a ruling is made by the International Court of Justice, my doubts as to its legality will remain. An alternative to the pact would be for its member nations to affirm our faith in the United Nations, and

urge the Security Council to take action before the nations again start an armaments race, by calling for a voluntary police force to maintain world order.

Vancouver, B. C. WILLIAM MITCHELL.

Knights of Columbus Reply

SIR: In his article "The Catholic Church and Honest Advertising," Paul Blanshard refers to our advertising as "the misrepresentation of Catholic dogma now being published throughout the country." To justify this serious reflection on our sincerity and public honesty, he reviews our first advertisement to show "a transparent device of misrepresentation" in that we have "misstated or overstated" what he calls "the chief objections of the average American to some of the worst features of Catholicism."

The following statements I have culled at random from a handful of Protestant pamphlets, leaflets, and magazines which I have before me. I certainly do not maintain that they are typical of the thought of the average Protestant American—and neither does our advertisement in question infer any such thing. These statements, however, are prime examples of what our advertisement *was* talking about—and which we obviously did not overstate—the "strange things" that the average American sometimes reads or is told about Catholics.

"Roman Catholics believe the pope is God on earth" . . . "When the child went to catechism the priest was paid; when the child went to confession the priest was paid" . . . "The pope teaches people to worship the Virgin Mary and the numberless saints, even the bones and other relics of the saints, and the pictures and images of the saints" . . . "One of their [Catholics'] new doctrines . . . was 'There is no salvation outside of the Church'—the Catholic Church, of course, as they declared there was no other—be a Catholic or be lost. There was no other alternative" . . . "Marriage [in Catholic doctrine] is a sacrament and confers grace. It is invalid unless contracted in the presence of a priest" . . . "Purgatory is a man-made, money-making doctrine invented by the Romish Church . . . officially opened by the pope once a year on the second day of November" . . . "The Bible is denied to the [Catholic] people, while what the church says—what the popes, and councils under their authority say, is enforced" . . . etc., etc. (A list of the sources is available on Mr. Blanshard's request.)

We are every bit as interested as Mr. Blanshard—and perhaps a little more so—in presenting a factual picture of Catholic teaching to the public of the United States and Canada. We have no interest, as he seems to imagine, in minimizing the fact of the church as an exclusive agent of salvation, that she rightly prescribes a necessary form of marriage for her subjects, that the pope is infallible, that a secularized state is contrary to Catholic principles, etc. Mr. Blanshard, if he reads our extensive literature, would know this. No doubt he considers Catholic pretensions as preposterous, and obviously he believes that any other thinking man must consider them such. We do not. Nor do we consider that Catholicism should be watered down to make it palatable. Furthermore, our advertisements and our pamphlets receive an imprimatur that is quite as official as any other.

Concerning Mr. Blanshard's "Comments" which give "the actual teaching of the Catholic hierarchy," the space generously allowed me is not adequate for a detailed appraisal. I can only testify that the more than 220,000 letters we have received in the progress of this advertising program have heartened us with the knowledge that, more and more, people are realizing that the Catholic Church herself, perhaps after all, knows better what she teaches than do those who sit outside—just as a doctor is perhaps more qualified than is the medical layman who wags the *Pharmacopoeia* under his nose.

(REV.) F. B. VAWTER, C. M.
Knights of Columbus Religious Information Bureau,
St. Louis, Mo.

C. W. S. in Germany

SIR: Dr. Forel's letter in your issue of April 20 pleading for help to German pastors seems to imply that the work of Church World Service in Germany is limited to "strengthening . . . institutional life by way of printing Bibles and rebuilding destroyed churches and manses," to the neglect of the immediate personal needs of the clergy and other Christian workers.

The facts are quite contrary to this implication. Among the many categories of assistance rendered by Church World Service in Germany is provision of Christian literature (not primarily Bibles, that being the special task of the Bible societies) and the repairing and replacing of buildings. But these items account for only a small percentage of all the actual and potential expenditures for Germany. High on the priority list has been direct aid to pastors and Christian workers in various ways such as professional re-equipment and special health ministries. Such personal rehabilitation has accounted for a large proportion of the allocations to Germany, and represents the relative priority established by the interchurch reconstruction committee in Germany, validated by the World Council reconstruction department and relayed to Church World Service.

Of recent months, however, the churches in Germany are finding themselves able to make such adequate provision for their pastors and church workers that their committee is recommending that our major help be assigned to other aspects of the work of assisting in "the recovery of German Protestantism." This total program, supported in large measure by our American churches through Church World Service, covers many other types of activity such as youth work, institutional re-equipment, theological education, lay evangelism. Moreover, our responsibilities and opportunities embrace not only Germany but two score other needy lands in Europe and Asia on a reasonably proportionate basis. These services are limited only by the resources made available by the gifts of our Christian people through their denominational channels.

The best response to Dr. Forel's eloquent plea, then, is a more substantial support for the entire program of relief and reconstruction which seeks to provide as equitably as possible for the whole range of our Christian responsibility, meeting both personal and institutional needs in the light of the statesmanship of the Kingdom as interpreted by those most directly in touch with local situations.

ROBBINS W. BARSTOW,
Associate Secretary.
Church World Service,
New York, N. Y.

Disagrees but Approves

SIR: Though I find myself ordinarily in disagreement with your conclusions regarding international affairs, let me congratulate The Christian Century for its outstanding service in this field.

Before a proper solution to the world's tension can be reached, many and all sorts of men must seek that solution. There is a great virtue in such honest seeking, completely apart from whatever merits the various solutions may contain. And it is a virtue that is tragically lacking in American Protestantism today, which on the whole appears to have abandoned any search of its own in deference to the official position of the state department.

While I cannot always wish that you will win converts to your particular views on international affairs, I am grateful that your magazine is the sort that all but compels its readers to think for themselves. Perhaps, indeed, it is a greater service to goad the church into a vigorous search for the alternative to mounting world tension than to offer one's own solution. In any event, I cannot see how The Christian Century could fail to contribute to that end. MONROE BUSH, JR.
First Presbyterian Church,
Leesburg, Va.

[Nobody can accuse American Protestantism of spiritual or political immaturity so long as it contains any considerable number of people who take this position. Our correspondent accurately appraises the spirit and purpose of The Christian Century, and for this we are grateful. What is more important, he understands the crucial significance of the contribution that independence of thought and use of freedom of the press can make to our common life. Protestantism shaped the character of American institutions by its resolute witness in the past. It can neither preserve those institutions nor save its own self-respect unless it bears its witness now.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

National Airport Bans Segregation

Action by CAA Effectively Carried Out at Virginia Site—New Chaplains' Building All Paid For

WASHINGTON, D. C., May 3.—Authorities at the Washington national airport, located across the Potomac in Virginia, report that no unpleasant situation has arisen since the Civil Aeronautics Administration ruled that services at the airport should be rendered without discrimination or segregation as to race, color or creed. Meanwhile, the District of Columbia's policy-making recreation board is confronted by a knotty problem: should it require citizens of the district to change their recreation customs? It will soon make public the results of extended study of the issues involved in deciding whether recreational facilities and activities should continue to be racially separated. According to one report, the department of the interior, which has authority over the use of public areas in the district, will insist that there be no segregation. Years ago the district's parks and planning commission designated certain areas under its jurisdiction for white or colored persons. Recently these designations were removed.

Chaplains' Memorial Building Paid for in Full

At the semi-annual meeting of the General Commission on Chaplains here late in April, T. A. Rymer, director, reported that the new chaplains' memorial building has been paid for in full, with a balance of $1,700 left in the building fund. D. L. Dyreson, associate director, said that the *Link*, servicemen's magazine published by the commission, increased its circulation by 16 per cent during the past year. Chaplaincies in the armed forces are well manned at present except in the army, where there are 275 vacancies. Chaplain William N. Thomas told the meeting that an increasing number of naval recruits request religious instruction; at one training center more than 70 per cent of the men claiming no church affiliation asked for such instruction. Chaplains ashore and afloat reported increased church attendance. Methodist Bishop Charles W. Flint of this city was elected chairman of the commission.

Blanshard Addresses Washingtonians

Paul Blanshard, former state department official and political reform leader, addressed a capacity audience at All Souls' Unitarian Church May 1 on "The Catholic Challenge to American Democracy." He declared that the Roman Catholic hierarchy's social policy presents a challenge on six vital issues: taxation, marriage, birth control, childbirth and medical policy, foreign affairs and education. Mr. Blanshard advised that a distinction be made between the hierarchy and individual Catholics, who he said "are not citizens in their own church." He urged the necessity for a scientific, temperate resistance movement against the anti-democratic elements in Roman Catholicism, with American Catholics given information on those elements. Such a movement, he said, should reach beyond the "iron curtain" which has been dropped by the hierarchy.

Statue of Christ Erected at N.C.W.C. Headquarters

A magnificent addition to Washington's monuments is the 20-foot, 10-ton bronze statue of Christ set in place on the façade of the National Catholic Welfare Conference's building on Good Friday. Sculptor Eugene Kormendi of Notre Dame University devoted two and a half years to making the statue. It was paid for by funds raised over a 12-year period in donations from readers of *Our Sunday Visitor*. Before the statue is the inscription, "I Am the Light of the World." At the dedication ceremony, a message from Pope Pius XII was read.

Plan Celebration of Capital's 150th Birthday

Budget estimates for the celebration of the national capital's sesquicentennial range from $1.5 million to $3 million. If Congress appropriates the funds, the celebration will begin April 15, 1950, the anniversary of the laying of the cornerstone of the district, and close on Nov. 22 of the same year, the 150th anniversary of the establishment of the federal government in the district. Proposals by the commission set up in July 1947 to plan the celebration include the erection on the polo field in West Potomac park of buildings to house exhibits illustrating the history, tradition and achievements of American civilization.

And So Forth

Speaking at the closing session of the Associated Church Press' 30th annual meeting here April 22, Senator Paul H. Douglas of Illinois said that the two great blots on this country's record are its treatment of the Negro and its slums. "We are not going to give up the civil rights fight," he said. Asserting that it is the responsibility of the federal government to clear out blighted slum areas, Senator Douglas predicted that enactment of proposed housing legislation would "open a new era for the American people."

A number of well informed and responsible persons joined together this spring to organize a Washington world affairs center, securing a headquarters at 1712 H St., N.W. There the group sponsored a series of round table conferences on the influence of the United States upon the culture of other countries. Since remarkably little study has been previously made in this area, the sponsors hope that the center will fill a very real need.

L. RALPH TABOR.

Smith College Has Joint Religious Association

Smith College, Northampton, Mass., has just completed a year-long experiment with a new religious association in which the three faiths represented by the Newman, Hillel and Protestant foundations participate equally. According to William G. Cole, chaplain of the college, the results of the religious association have been extremely encouraging.

India Holds All-Faith Conference

Delegates Hear Appeals for Devotion by Religions to Basic Truths as Cure for Ills of the World

TIRUVALLA, INDIA, April 27.—This week delegates from various faiths in India are attending an all-religions conference in Bombay. Inaugurating the sessions, Syama Prasad Meekerjee, minister for industry and supply, said that the conference had been called to "discover the path of harmony among different religions in the world." Another prominent Hindu leader, Kanyalal Munshi, pointed out that the recent crisis India underwent as a result of partition was caused by religious differences. "If religion is not to perish, it must be completely divorced from power politics," he said. "The regeneration of India and of mankind in general can be wrought through a basic understanding of the true elements of religion, which is the only means of saving the human race from moral and material destruction."

Urges Religions to Search for Truth

In a major conference address Dr. Radhakrishnan, renowned scholar, declared that all religions can come to a basic understanding if they will give up arrogance and adopt the humble path of dispassionate scientific inquiry into truth. "The present-day rivalry among religions has led many people to abandon religion altogether," he said. "Soviet Russia and her satellites are examples of this. Even countries like the United States, which profess to be religious, practice scientific humanism. All this does not mean that we can abandon religion. We cannot divorce religion from life. We have to live it." If humanity is to survive, Dr. Radhakrishnan continued, "we must come to terms with life and external nature and the infinite within us which tries to reach out to and be absorbed into the infinite which is God, even as the plants and animals have adjusted themselves to their environments. If religion can enable us to penetrate into the subsoil of the conscious when we are alone with the ultimate reality, why then should there be any conflict? God is the innermost discovery of the deepest self of man. Religion is man's redemption from the disorders to which his nature is heir. This is the essence of all religions; their forms and ceremonies are merely the body which clothes them."

Prohibition Approaches In Two Provinces

In Bombay, steps are continuing toward the goal of total prohibition of alcoholic liquor by April 1950. Since April 1 of this year, no liquor has been served on railway dining cars, in accordance with recommendations made by the central advisory council of railways. The premier of East Bengal (Pakistan) announced last month in the legislative assembly that the province will be completely dry by March 31, 1950. He added that implementation of the prohibition policy would begin at once, and that

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no licenses for the sale of native or foreign liquor would be issued or renewed after March 31 of this year. The government of India has decided to ban the appearance in government publications of any advertisements relating to intoxicants.

Mission to Lepers Deserves High Praise

The Mission to Lepers' devoted service to hundreds of lepers in India, Burma and Pakistan is now in its 75th year. At the end of 1947 there were 10,000 inmates in the mission's institutions. Expenditure for that year was Rs. 1,800,000 (about $600,000). Of this amount, Rs. 1,050,000 came from trust funds and from donations made in this country, Rs. 700,000 from government grants, and Rs. 40,000 from gifts made directly to the institutions. Dr. R. G. Cochrane, medical missionary who is considered an authority on leprosy, points out in the mission's annual report that significant developments in the treatment of the disease have been made in the past five years, and that "we stand today on the threshold of new discoveries." It is hoped that these discoveries will soon be placed within the reach of workers and patients.

Greek Prince Visits Southwest India

Prince Peter of Greece and his wife are spending a few weeks in Travancore and Cochin studying anthropology and allied subjects. They have called on the catholicos and the bishops of the Orthodox Syrian Church of Malabar and the metropolitan of the Mar Thoma Syrian Church. During Passion Week (April 17-24 according to the Eastern Church's calendar) they attended the special services held in the Syrian churches. They are displaying great interest in the history, teaching and practices of the main sections of this ancient Christian community in India. It is not known whether their visit has any connection with the proposed visit of a delegation from the Greek Orthodox Church to the Orthodox Syrian Church of Malabar.

And So Forth

April 1, 1950, has been set by the government of Madras as the date on which the prohibition of betting on horses within race enclosures will take effect in that province, which stands to lose about Rs. 3 million annually under the ruling.

Non-British missionaries have been granted permission to stay in India for a period not longer than 12 months, with the permit renewable annually. Regulations regarding the reporting to police by non-British missionaries have recently been amended. Hereafter, a foreigner must report absence from his place of residence only if the period of absence exceeds a week. If he visits a place for three consecutive days or longer, that fact must also be reported. P. Oomman Philip.

Lutheran Clubs to Honor Outstanding Members

At the fourth annual convention of the Federation of Lutheran Clubs, held in Cincinnati April 22-23, delegates decided to establish a "Lutheran of the year" award on a national basis, and to sponsor selection by individual clubs of an outstanding Lutheran in their districts to receive similar awards.

Oppose Federal Aid to Colleges

Presidents of Two Iowa Denominational Schools Lead Protest—Few Social Proposals Enacted in State

Mount Vernon, Iowa, May 2.—Russell D. Cole, president of Cornell College here, and Byron Hollingshead, president of Coe College in Cedar Rapids, are taking the lead in opposing the proposal that direct federal financial aid be given to higher education. They see the move as bringing additional reliance of the people upon a paternalistic government, a step which "will destroy eventually our intellectual, spiritual, political and economic freedoms." As a principle for government subsidy they propose direct scholarship aid to worthy and qualified students, a principle which would benefit both the student and the institution he elects to attend. On March 23 Dr. Cole debated the issue with Earl J. McGrath, new U. S. commissioner of education, before the *Philadelphia Bulletin's* forum on public affairs.

Iowa Lawmakers Pass Up Social Legislation

Very little social legislation is included in the 319 bills which the Iowa legislature passed during its recent session. Organized labor lost its fight to repeal the state ban on the closed shop, although its support figured in the election last fall of Gov. William S. Beardsley. Temperance forces were unsuccessful in their effort to have a local option bill enacted, although the vote was close. Most of the session was devoted to disposing of a surplus of around $100 million. The taxpayer got little relief, even the governor's effort to have the sales tax on food repealed failing. Largest cut of the surplus went to paying the soldiers' bonus voted at the November election; $30 million went to a reserve fund for future depressions, and $22 million for state aid to public schools, a sum nearly double any previous appropriation for this purpose.

Council Bluffs Study Reveals Teen-Agers' Religious Habits

Results of a study of religious attitudes and habits of high school students made in the spring of 1947 in a typical small city—Council Bluffs—have just been released by the University of Omaha's sociology department. The study covered 1,878 students in three high schools. Of these, 95.2 per cent reported that they attend church at least part of the time, 44 per cent of the boys and 59.7 of the girls that they attend regularly. At some time in their lives, 83 per cent have attended Sunday school regularly, but only 45.7 per cent were still doing so. Seventy-three per cent were church members, 84 per cent read the Bible and 90 per cent prayed. Ninety-two per cent said they believed religion is necessary in the lives of young people, and only 5.8 per cent considered it "old fashioned."

Hold Church School On Wednesdays

Finding that confusion resulted from crowding the church school into a Sun-

day morning schedule that included two worship services, St. John's Episcopal Church of Keokuk has initiated a plan which calls for church school on Wednesdays at 4:30 p.m. A half-hour of songs and games and an hour of study are provided for all departments through high school age, with an adult class conducted by the rector starting at 5. All join together for supper at 6, followed by evensong, then by choir practice and meetings of departmental clubs. On Sunday mornings families attend church services together. The congregation is enthusiastic over its new plan.

Legion Commander Tells Iowans How to Fight Communism

At a recent meeting of American Legion commanders and adjutants of Iowa, National Commander Perry Brown argued that Americans must alter their traditional ideas on civil liberties. He advocated that the Legion institute seminars to instruct police and organization officials on how to detect communism and combat it locally. Commenting on the speech the *Des Moines Register* warned: "Officers of the Iowa department of the American Legion got a heavy dose of dangerous doctrine. We hope they are clear-headed enough not to be misled by it."

Ligutti Speaks for Decentralization

"No family owning a cow will ever vote the Communist ticket," declared Msgr. Luigi G. Ligutti, Iowa's distinguished Roman Catholic leader and head of the National Catholic Rural Life Conference, at a recent conference at St. Ambrose College, Davenport. He advocated a long-term planning of social life in America which would decentralize the industrial economy and permit each family to own a plot of ground.

Liberalization of Rules Blamed for Penn Crisis

Cecil E. Hinshaw, who recently resigned as president of Penn College, Oskaloosa, had given Iowa educational circles a demonstration of liberal leadership—defending students who witnessed to their pacifism by refusing to register, bringing into his program a kind of racial equality new to these parts, and finding ways to support students who were unable to meet present high college costs. It is generally admitted, however, that the situation which precipitated the crisis leading to his resignation was the relaxation of traditional rules on dormitory closing hours and chaperonage. Demand for such relaxation is common on campuses today. The administration that tries to maintain the traditional pattern faces the wrath of youth, and if it relaxes the rules it must face the criticism of conservative communities which often demand of the college a discipline they do not observe themselves. Four other Penn faculty members followed Dr. Hinshaw in resigning. The new president is F. C. Stanley, scientist who was formerly a member of the faculty.

And So Forth

At the University of Iowa a committee under the leadership of Prof. Robert S. Michaelson of the school of religion is recruiting a group of students to work this

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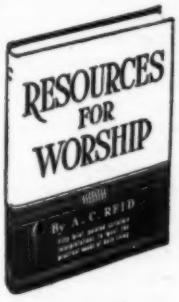

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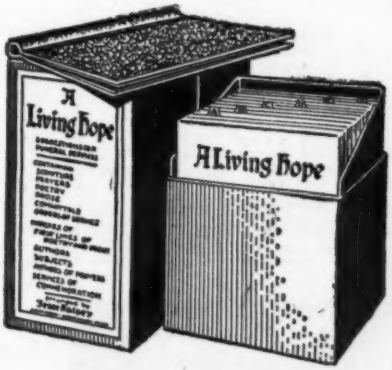

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summer in the state mental hospitals. The project, started last summer by the American Friends Service Committee, provides for the students to work as attendants at the regular salary, and during their spare time collaborate on psychological studies.

The eight-page weekly *Interchurch Messenger*, a new journalistic venture published at Fairbury, Neb., gives complete news coverage to the Protestant churches of Jefferson county, carries a signed article by a local church leader and presents a study of the week's Sunday school lesson. It is well supported by local advertisers.

While Omaha's population increased about 2 per cent last year, 57 churches affiliated with the Omaha council of churches reported membership gains of 6 per cent.

For the 15th year, 25 Council Bluffs churches recently united in a citywide every-member solicitation which raised $250,000 for congregational budgets.

Student religious groups at the University of Iowa have united to raise funds to bring a student from Germany to study on the campus next year.

The Iowa Baptist convention is buying an office building in Des Moines to be known as the Ethel Padget Memorial. Funds for the building were provided from a bequest in the will of Miss Padget, who served on the office staff for 25 years. New director of Christian education for the Iowa Baptists is Victor O. Wik, formerly of Lincoln, Neb.

J. O. Nelson, director of Christian education for the Nebraska Baptist convention, has been appointed executive director of the Iowa interchurch council. Clifford W. McAninch of Colorado Springs succeeds Mr. Nelson in Nebraska.

Joseph Gregori, a former Catholic priest, is the new rector of St. Stephen's Episcopal Church, Newton. Mr. Gregori, who came to this country from Spain in 1931, has served in the Episcopal Church's Spanish missions in Arizona since 1942.

ALBION ROY KING.

Protestants Serve Aged

Several Residence Centers Are Operated by Los Angeles Area Denominations

LOS ANGELES, May 2.—With the dedication in Claremont last week of Claremont Manor, Methodist-sponsored residence center for elderly members of the communion, another step was taken in the generous provision Protestants of the area are making for their aged. Previously the Methodists had established as institutions for older persons Thoburn Terrace in Alhambra, Robincroft in Pasadena and the Pacific Home for the Aged in this city. Presbyterians conduct a residence center in Pasadena for retired ministers and missionaries. In Pilgrim Place at Claremont, Congregationalists maintain an attractive residential section for retired persons and their families.

College Church Receives Enthusiastic Support

The new College Church at Pomona College is proving a successful experiment in meeting the religious needs of students. Average attendance of students and faculty members from the three Claremont colleges is around 400, and the voluntary weekly offering totals more than $400. From the start the church has been a student enterprise, directed by committees made up of students from the three colleges, with a faculty member sitting in as adviser. Merrimon Cuninggim, professor of religion in Pomona College, serves the enterprise as chaplain.

Lobbyists Stand in Need of Prayer

At a recent session of the California legislature the chaplain prayed that lobbyists have consideration for the welfare of all the people rather than solely for the interests of their respective groups. In the back of his mind was probably the hope that, whatever the divine response to his prayer, at least some of the lobbyists might overhear and profit from it. Bills now before the assembly, however, call for more than prayer for the lobbyists. One provides for the licensing of off-the-track bookmaking, which would bring the state an estimated revenue of $20 million in license fees—a useful boost in view of this year's record budget of $1 billion. Other bills call for the restriction and better control of the liquor business, which many Californians feel has become a menacing octopus.

Presbyterian Women Set Good Record

At the 66th annual two-day meeting of the Los Angeles presbyterial society for missions, which more than 1,600 women attended at Glendale late in March, it was reported that Presbyterian women in the U.S. have given $2,318,012 beyond their own church benevolence pledges. The gathering represented women's organizations in the nearly 150 Presbyterian churches in the Los Angeles region. Mrs. Leland J. Thompson of Long Beach presided.

And So Forth

Holy Week and Easter services in the area set a new record for attendance and interest. Four Holy Week noonday services at Pasadena Presbyterian Church were addressed by Frederic P. Woellner of U.C.L.A. on "Christian Points of Reference." Capacity audiences attended the three-hour services held in many churches on Good Friday. All larger churches held two identical services on Easter morning.

On his way to teach Chinese history and culture at Coe College in Iowa, T. Z. Koo paused here to address students at California Institute of Technology.

How Religion Helps, a little book for convalescents by Albert W. Palmer, former president of Chicago Theological Seminary now living in this city, has just been published.

Voluntary gifts totaling more than $50,000 have been contributed to the rescue squad whose members risked their lives in 52 hours of heroic effort to save Kathy Fiscus, the three-year-old child trapped Palm Sunday week end in an abandoned well in San Marino.

Charles Clayton Morrison, Johannes Steel and Wilfred Wellock will be the principal speakers at the institute of international relations which the American Friends Service Committee will sponsor at First Congregational Church, Pasadena, on May 14.

GEORGE W. GROSE.

Establish British Graduate Centers

One, St. Katharine's College, Will Offer Opportunity for Discussion of Place of Religion in Modern Life

LONDON, April 26.—Two new academic foundations of unusual interest are beginning life in Britain. Nuffield College, Oxford, goes back to 1937, when Lord Nuffield, the motorcar magnate, founded a new college for the study of economic and political problems at the graduate level, which would serve as a link between the academic and business worlds. The foundation stones of its new buildings have just been laid in Oxford. The other foundation, St. Katharine's College, is still in its infancy. The idea behind it is the establishment of a center where university graduates and men and women in the professions may discuss the place of Christian doctrine and theology in modern life. This is a piece of specialized religious adult education which badly needs doing if the intellectual classes in this country are to be rewon to vital Christian belief and action. The king and queen, who are interested in the new foundation, have given it the use of Cumberland Lodge at Windsor. Sir Walter Moberley is to become principal in October.

Labor Sets Policy for Coming Elections

Labor has issued its statement of policy in preparation for next year's general election. The policy has not yet been officially accepted by the party, but there is enough in it to give the party a fighting program. The plan is built around four human needs —cost of living, food, housing and work. The social service system is tidied up by a proposal to nationalize the industrial insurance societies, whose ramifications stretch most profitably into millions of working-class homes. The cost of the new plan is hard work and more production. To drive home the lesson of costs, Sir Stafford Cripps has dared to put up the price of certain articles of food. His action is a lesson to those in the Labor ranks who imagine that a little more "soaking the rich" will produce social benefits for everyone. To get a social democracy after the British pattern means that the people have to pay for it out of their own enterprise and initiative. If this point can be driven home by Labor during the months before the election, it will produce a favorable atmosphere, particularly among the middle classes, whose support is so necessary to Labor.

Urges Bequests for The Churches

The Bishop of Chelmsford (Dr. Henry Wilson) has suggested to all churchmen that they see to it that in their wills at least one per cent of their estates is left for church purposes. The bishop's idea rises out of the reduced returns that church organizations, like everyone else, get on their invested capital. He sees the need for a re-endowment of the church and its activities. Generous benefactions in Britain in recent years have tended to be given to secular enterprises, particularly for scientific and medical research. The churches, as far as their central organizations go, tend to be living on the money given by past generations. No one comes forward with $1 million for church purposes. An exception is reported, however, by the Congregationalists, who are now beginning to enjoy the income on a $2 million estate left for Congregational purposes 25 years ago and now freed at last from the grip of litigation. A considerable legacy income, too, still flows to the missionary societies in small amounts, which is perhaps a healthy sign in this nation where great riches no longer exist.

Warns Britain On Drink

In his presidential address to the Baptist Union S. W. Hughes wondered whether a truly great country can go on gambling and drinking at the rate Britain does. "The Christian prayer for daily bread," he said, "seems a mockery when 1,500,000 acres of precious land are plowed up to grow barley for beer." Dr. Hughes sees deterioration in character and skill through drink. He suggested that it might help to rationalize social expenditure if eschatology (defined in the Oxford dictionary as "doctrine of death and judgment") were included in the syllabus of the London School of Economics. Dr. Hughes is afraid that evil customs are so costly in men and money that they will wreck Britain's internal life and prevent her from being the nation she should in world affairs.

Dr. Garbett Encouraged After Visit to Germany

The leaders of the Anglican Church are paying considerable attention to affairs in Germany. The Archbishop of York, Dr. Garbett, has just come back from another visit to the British zone. He is happier about the conditions of life there for the young British soldiers, and says he saw a busier, happier Germany, with people looking better physically, more contented and more confident. Commenting on the airlift, Dr. Garbett calls it "not only a great technical victory, but also a moral answer to a totalitarian attempt to use a civilian population as a pawn in the game of power politics." For America and Britain to leave Berlin would mean a fatal blow to their prestige throughout the world, he says. He adds that he realized how deeply the Russians were distrusted when he was given the figures of the thousands of Germans who continue to escape from the eastern zone.

And So Forth

A million Londoners are to receive a letter from the Bishop of London inviting them to special meetings in their areas to hear a statement of the Christian faith. This is part of the May Mission to London. The letter is being personally delivered in 600 parishes by 15,000 messengers.

M. E. Aubrey, retiring secretary of the Baptist Union, has been named president of the union.

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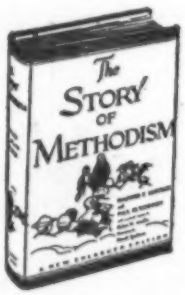

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Decide Important Protestant Dates

Intercouncil Field Department Sets 1950 Meeting Times—6,000 D.P.'s Come to U.S. During March

NEW YORK, May 4.—Definite dates for important pending interchurch gatherings were decided upon last week at the meeting here of the Intercouncil Field Department, which represents eight national interdenominational agencies. The constituting convention to form the National Council of the Churches of Christ in America was set for Nov. 26-Dec. 2, 1950. Clearance was given for holding the World Council of Christian Education convention at Toronto Aug. 10-18, 1950, and the National Home Missions Congress, including the Urban Church Convocation, at Columbus Jan. 22-27, 1950. The consolidated field report to the meeting revealed that significant gains were registered by all the agencies last year. [See editorial, "Reports Increase in Church Councils," in last week's issue.] Plans were forwarded for setting up a southwestern intercouncil office with headquarters in Dallas, following the pattern successfully worked out for the southeastern office in Atlanta.

6,000 D.P.'s Arrive In March

A recent Church World Service report indicates that the program for resettlement of displaced persons is at last well under way. During March nine D.P. ships arrived at U.S. ports, bringing 6,000 prospective citizens. This is more than double the number arriving during any other month since the program went into operation last October. Total number of newcomers since that time exceeds 12,000. Of the persons arriving in March, 617 were assisted by Church World Service in cooperation with the resettlement committees of the major Protestant and Orthodox churches. Since last fall the organization has helped to resettle 1,216 displaced persons in all parts of the U.S.

New York Churchmen Hear Views of Miss Chakko, Visser 't Hooft

W. A. Visser 't Hooft, general secretary of the World Council of Churches, and Pres. Sarah Chakko of Isabella Thoburn College, Lucknow, India, were honored by church leaders at a dinner meeting last Monday. Miss Chakko, who came to this country for the national Y.W.C.A. convention in San Francisco in March, gave her views on India and world Christianity. Dr. Visser 't Hooft reported on the progress of the World Council since Amsterdam. "The Amsterdam Assembly sought to bring and hold together Christian churches which by worldly standards and political calculations ought to stand forth against one another," he said. "The great misunderstandings concerning the nature and purpose of the World Council which have arisen among the upholders of the world's most powerful ideologies demonstrate that we are moving against the main stream of secular history. In such a situation the churches will be able to stand together

only if they are fully convinced that they belong together, and are willing to make sacrifices for the sake of their fellowship."

Fry Calls for Closer Lutheran Union

In an article prepared for the Lutheran press, Franklin Clark Fry, president of the United Lutheran Church, warns that "our present fragmentation into homogeneous units confronts us with peril" and declares that a wider union of Lutheran churches in America "will be the best antidote to sectarianism among us." "As long as we remain apart," he says, "we are all too apt to identify the essence of Christianity with the single distinctive accent which we have in our voices and in our characters." Dr. Fry adds that the resolution adopted by his church at its biennial convention last October expressing its desire to merge in organic union with all or any of the participating bodies in the National Lutheran Council "equally represents the sincere, deep-flowing conviction of my own heart."

Queens Federation Arranges For University Courses

The department of Christian education of the Queens federation of churches has worked out a plan in cooperation with the New York University school of education to provide off-campus credit courses starting this fall. The courses will be open to anyone of "maturity and experience," and earned credits will be applicable on B.S., M.A., Ed.D. or Ph.D. degrees, in keeping with individual academic background and achievement. Plans for this cooperation in the field of adult leadership education were worked out by Samuel L. Hamilton of the university's department of religion and Robert B. Reeves, pastor of First Presbyterian Church, Forest Hills, who represented the federation.

And So Forth

The New York city board of education and the National Conference of Christians and Jews will cooperate in establishing locally eight special centers to promote better relations among religious and racial groups. Other units up to a total of 20 will be established during 1950.

The annual report of the Girl Scout Council released here this week shows that there are 1,265,251 members of the organization in the nation. This number includes 292,536 volunteers who serve as sponsors, troop leaders, council members and advisers.

At its annual session this week, the New Jersey council of churches elected as its president Edward A. Morris, pastor of Old First Presbyterian Church, Trenton.

Henry Endress, associate secretary for stewardship in the United Lutheran Church and an audio-visual expert, has been named stewardship secretary of the denomination to succeed Clarence C. Stoughton, who on Sept. 1 will become eighth president of Wittenberg College, Springfield, Ohio.

The New York state supreme court's appellate division refused to grant a stay of execution of the judgment handed down last week removing John Howard Melish from the rectorship of Holy Trinity Protestant Episcopal Church, Brooklyn. However, an appeal of the case has been instituted in that court.

J. Henry Carpenter.

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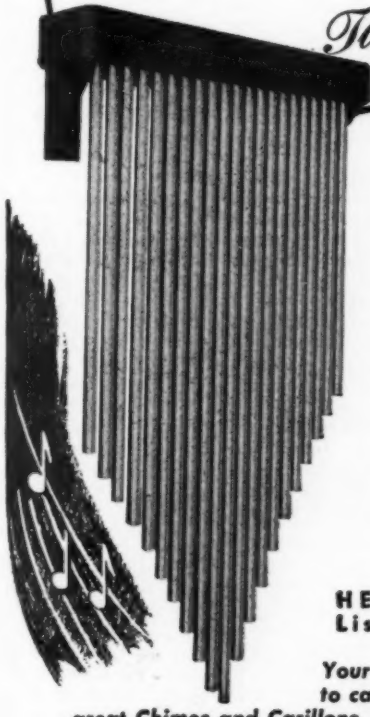

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Methodist Group Warns on Treaty

Peace Commission Issues a Statement Calling for a 'Calm Appraisal' of East-West Conflict

CHICAGO, May 5.—A call to the churches to do everything possible "to combat unchristian attitudes toward Russia" was issued by the Methodist Commission on World Peace in its session here this week. The commission, an official body of the Methodist Church elected by the General Conference, includes 6 bishops among its 27 members; Ernest Fremont Tittle, minister of Evanston's First Methodist Church, is chairman. The group called for a calm and objective appraisal of the merits and defects of communism and the use of every effort to terminate the "cold war." It declined to support the North Atlantic Treaty, warning that the psychological effect of the pact may actually serve to precipitate rather than avert war. The commission reaffirmed support of the Marshall plan, urged U.S. ratification of the United Nations' Declaration of Human Rights and expressed "grave apprehension regarding peacetime conscription, colossal military appropriations and the spread of propaganda to make such appropriations acceptable to the public." It asked the United States to take the lead in efforts to secure a universal and simultaneous reduction of armaments through the United Nations.

Hutchins Confounds Investigators

Chancellor Robert M. Hutchins used biblical quotations as well as cogent reasoning and incontrovertible facts in silencing State Senator Paul Broyles, Investigator J. B. Matthews and members of a legislative committee investigating the University of Chicago and Roosevelt College for alleged Communist activities. Denying the "guilt by association" principle of the committee, Hutchins said that Jesus "consorted with publicans and sinners; therefore he is guilty." Committee members had no answer. John B. Thompson, dean of the Rockefeller Memorial Chapel, who also was called to testify before the committee, declared that he was proud to have been associated with organizations which had sought improvement in the living conditions of people in the south. Chancellor Hutchins declared that the current bills to investigate presumed un-American activities, including the Broyles bill pending in the Illinois legislature, appeared to him "unconstitutional, un-American and aimed at thought-control, which is spreading over the country and constitutes the greatest menace to the United States since Hitler." The investigation faded into thin air after having spent several thousand dollars of the taxpayers' money. It had failed to find a single Communist faculty member in either school.

Evangelicals Score Civil Rights Proposals

In a report by its "Christian liberty" committee, the National Association of Evangelicals in convention here condemned fair employment practices legislation, federal aid to education and compulsory health insurance. Frederick Curtis Fowler, minister of the Knox Presbyterian Church, Pittsburgh, in presenting the committee's report, declared that bills of this type "are in accord with the thinking of some people in our land today who have gone overboard on the brotherhood of man." The 500 delegates were said to represent a constituency of three million "fundamentalist" Protestants.

Warn Against Jewish Nationalism

Plans for a more aggressive program "to combat the efforts of Jewish nationalism to extend its influence over the activities and institutions of American Jews" were laid by the fifth annual conference of the American Council for Judaism held in Chicago April 22-24. Two hundred rabbis and laymen, representing chapters in 25 states and 40 cities throughout the country, attended. Lessing J. Rosenwald, serving his fifth term as president, declared that "Jewish nationalism means harnessing the interests, devotion and resources of Americans of Jewish faith to a foreign state, resulting inevitably in detriment to our needs in America." He warned that Jewish nationalism spells increasing segregation in this country. The conference heard messages in praise of its activities from President Truman, Senators Robert A. Taft, Henry Cabot Lodge, Jr., and Scott Lucas, Harry Emerson Fosdick, Prof. Robert A. Millikan and others.

Episcopal Bishop Leads Anti-Bingo Drive

Bishop Wallace E. Conkling of the Episcopal diocese of Chicago is heading the fight to defeat a bill approved by the house executive committee in Springfield which would legalize bingo for religious, charitable and educational purposes. In a letter addressed to all Episcopal ministers of the diocese, the bishop declared that "a sin committed in or for the church is not less a sin—rather it is less defensible and more culpable." "To permit the churches special privilege in raising money through means which are considered gambling and illegal offenses is a crime against God and religion," he said. "The plight of the church is desperate indeed if there is need to accept such degrading special privilege."

And So Forth

Hyde Park Baptist Church is celebrating its 75th anniversary with an impressive series of functions. Guest speakers include Charles W. Gilkey and Norris L. Tibbetts, former pastors. The burning of a $100,000 mortgage, a pageant with a cast of 150, and a hymn composed by Rolland W. Schloerb, now completing his 20th year as minister, are features of the celebration.

Ministers of community churches in Illinois, Michigan, Wisconsin and Indiana held a one-day conference at New Carlisle, Ind., April 27. Among the leaders were Roy Burkhart of Columbus, Ohio, and Robert Edgar of Glenview, Ill.

The Roman Catholic archdiocese of Chicago has ordained its first Negro priest, Rollins Edward Lambert.

Oscar A. Benson has resigned as president of the Illinois conference of the Augustana Lutheran Church to accept a call to the Trinity Lutheran Church, Worcester, Mass.

VIRGIL E. LOWDER.

North Carolina's Schools Assisted

Assembly Enacts Only Part of Governor's Program, but Provides Generously for State's Children

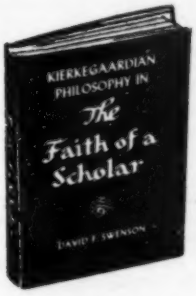
CHAPEL HILL, N. C., May 3.—The legislative session which ended in Raleigh April 23 was characterized by a tug of war between Gov. W. Kerr Scott and members of the assembly, many of whom supported Scott's opponent in last year's primary. In his "Go Forward" program the governor proposed large new expenditures for roads, schools, public health and welfare. In most cases the lawmakers refused to adopt the full amounts recommended. Even so, this legislature made by far the largest appropriations on record, while contriving to avoid any increase in taxes. Teachers' salaries were raised 28 per cent and other state employees' 20 per cent. For school construction, $25 million was allotted, and a bond issue of $25 million more was submitted to vote of the people. Also authorized was a vote on a $200 million issue for paving rural roads. But the assembly, over the governor's protest, tied to this an increase of 1 cent a gallon in the gasoline tax. Most general accord was reached on health legislation. Additional funds were voted for completing a four-year medical school at the state university, and provision was made for establishing a dental school. Seven millions were apportioned to local hospitals and health centers. Large increases were made in appropriations for public health services and the state's mental and tubercular hospitals. The legislators, shocked by disclosures that alcoholics have sometimes been quartered with criminally insane persons, provided for a special section for inebriates.

Authorize More Local Option Contests

The assembly sharply rebuffed the governor's recommendation that the state's anti-closed shop labor law be modified. The plan for joining other states in establishing regional schools for graduate and professional training was ratified, though this has been opposed by some liberal groups as a device for perpetuating segregation. Having discovered a device for circumventing the state's predominantly dry sentiment by local elections, the assembly authorized votes in 18 additional towns. Proposals for a statewide referendum were again defeated. The same technique was applied to gambling. Pari-mutuel betting was legalized in Carteret and New Hanover counties two years ago. This legislature adopted local bills permitting race track gambling or bingo in seven additional counties.

Political Activity by Negroes Increases

Increasing political activity among Negroes is evidenced by the entry of a number of Negro candidates in municipal elections this month. So far Winston-Salem is the only North Carolina city with a Negro among its elected officials. Thirteen Negro law students from North Carolina College at Durham picketed the legislature to



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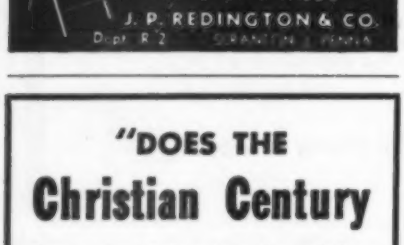

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dramatize demands for an accredited law school for their race. For the first time in South Carolina courts a Negro woman lawyer appeared as counsel in a case at Orangeburg. At Brookford Baptist Church near Hickory, N. C., a camp is being developed where interdenominational and interracial fellowship is the rule. Participants thus far have been ministers, but plans are made for entire families to spend a week there this summer. Last week a cross was burned on the lawn of J. W. Atkins, editor-publisher of the *Gastonia* (N. C.) *Gazette*. Efforts to resurrect the long dormant Ku Klux Klan in that section have been vigorously condemned by editorials in the *Gazette*.

Three Notable State Appointments

Some impartial observers were concerned at evidences of the spoils system in certain appointments Gov. Scott made as the legislature adjourned. There were, however, three notable appointments: that of Frank W. Graham, president of the state university for the past 19 years, to fill the U.S. senatorial vacancy caused by the death of J. M. Broughton; that of Harold L. Trigg, Negro and president of St. Augustine's College in Raleigh, to the state board of education; and that of Talmage C. Johnson, Baptist minister of Newton, as state parole commissioner. Dr. Trigg has had wide experience as both teacher and administrator in the state school system, and has served as professor in three colleges and as president of two. Dr. Johnson has taught philosophy and psychology at High Point College, served three pastorates, assisted in the educational division of the state board of health, and is at present secretary of the state social hygiene society.

And So Forth

New college presidents: Dale H. Gramby from Bethlehem, Pa., at Salem (Moravian); Voigt D. Cromer at Lenoir Rhyne (Lutheran). Thurman D. Kitchin, since 1930 president of Wake Forest, has resigned effective June 1950.

June 19 has been designated in North Carolina "Church Council Sunday," when work of the state council of churches will be presented to many congregations. The council is now taking the lead in securing jobs for displaced persons in the state.

The second annual Duke Divinity School library lecture is being given this week by George Dunbar Kilpatrick, professor of scriptural exegesis at Oxford University.

HENRY G. RUARK.

Baptist-Disciple Union

Joint Committee Votes to Widen Base of Proposed Conference in 1950

CLEVELAND, May 4.—The meeting of the joint committee on union of Disciples and Baptists held recently in Euclid Avenue Baptist Church here revealed that the Baptists are lagging behind the Disciples as they plan to present a program of union to the Northern Baptist Convention. Their leaders advised "cautious delay." Previously, the joint committee had considered holding a joint ministers' conference at Green Lake, Wis., in 1950, with simultaneous national conventions of both groups scheduled for 1952. At the meeting here the committee recommended a revision of this plan, whereby a conference of Northern Baptists and Disciples would be held at Green Lake in the summer of 1950, with representation consisting of one-fourth ministers, one-fourth laymen, one-fourth women and one-fourth young people. The total attending would be around 500, equally distributed between the two communions.

Recommend Submission of Basis for Union

The committee voted to recommend further that in 1953 there be submitted to both Disciple and Baptist national conventions a report to read somewhat as follows: "Our commission recommends that we present to our conventions for consideration in 1954 a 'basis of union.' In 1955 it is recommended that our respective conventions vote on the proposal of union of Northern Baptists and Disciples of Christ on the basis of the previously presented 'basis of union.'"

Disciples and Baptists Join In Evangelism Project

The local Disciples union and the Cleveland Baptist association united recently in conducting a citywide visitation evangelism which proved a major experience in Christian fellowship as well as a successful winning of large numbers of persons to the Christian way of life. The project was led by A. C. Archibald, director of evangelism for the Baptist association, and Lyle V. Newman of the Disciples union. Both churches added more than 1,500 members. An outstanding feature of the program was the participation of laymen; for every 1,000 laymen who went out to call on prospects, 1,000 new members came into the churches. Total expense of the campaign was under $1,000. Mr. Archibald noted after the program was over that the church has a vast reservoir of unused talent in its laymen. Meanwhile, 200 persons answered the altar call at the mass evangelism meetings conducted at the public auditorium by "Christ for Greater Cleveland." Expense of that campaign was $10,000, in addition to a special gift presented to the evangelist, Robert J. Wells of Wheaton, Ill.

F.E.P. Contest Still On In Legislature

A fair employment practices bill patterned after that enacted in New Jersey has been passed by the Ohio house of representatives and will come before the senate within the next two weeks. The favorable vote in the house came after a bitter fight. Opponents of the bill then tried to bottle it up in the senate's committee on labor and commerce. The state chamber of commerce, chief opponent of the bill, brought Donald Richberg to Ohio in the hope that he could swing the committee against the proposal. Proponents responded by bringing in Thurgold Marshall, general attorney for the N.A.A.C.P., to answer Richberg. His effective rebuttal, and the work done all along the line by F.E.P. supporters, resulted in a majority vote for the bill in the senate committee.

And So Forth

At the conference on the church and economic life attended recently in Euclid Avenue Baptist Church by representatives

of labor, management, consumers, educators, business leaders and ministers, it was voted to establish a community center to promote cooperation between the church and representatives of labor and management.

New president of the Cleveland church federation is Dale Fiers, pastor of Euclid Avenue Christian Church.

John Schoff Millis, president of the University of Vermont, has been chosen to succeed Winfred G. Leutner, retiring as president of Western Reserve University here.

The city's Protestant churches are lagging far behind in setting up an adequate program for displaced persons. Mrs. W. B. McKenna of the church federation is prodding local leaders in this matter.

Cleveland will play host to the Baptist World Alliance July 21-28, 1950.

D. R. SHARPE.

Carolina Baptists Launch New Rural Work

Henry E. Walden has been elected rural work secretary for the North Carolina Baptist convention. His election marks the beginning of a new undertaking for the Baptist group.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Gun Smugglers (RKO) *Melodrama.* Bandits holding up army transports of Gatling guns in early New Mexico get their just deserts when cowboys come to aid of soldiers, and incidentally reform small boy bandits had used as decoy. A bit more original than usual western, but still *routine.* Nice scenery. M,Y

I Surrender Dear (Col.) *Musical.* How a young girl gives up cherished chance to sing with "name" band and marry the leader to come home and save the radio program her father is about to lose to the disc jockeys. A *contrived* little tale, set up merely as frame for so-so musical numbers. M,Y

The Life of Riley (Univ.) William Bendix, Rosemary DeCamp. *Comedy* based on radio series of same name, in which Bendix also stars, about bird-brained riveter always getting into hot water when he tries to better his family's station in life. Slapstick on *low I.Q. level,* class-conscious, mostly unfunny. M,Y

Louisiana Story (Lopert Films) *Documentary* made by Robert Flaherty, master of the type, to show the day-to-day life of poor Cajun boy in Louisiana swamplands, his adventures with animal friends and enemies, his experiences aboard a barge on the bayou where oil drilling operations are in progress. *Beautifully photographed to convey realistic "feel" of nature and of a way of life,* suspenseful, leisurely, with minimum of dialogue and comment. Music score by Virgil Thomson, played by Philadelphia orchestra, adds appreciably to effect. M,Y,C

Report on the Atom (The March of Time) *Documentary* showing something of extent of present atomic research in the U.S., with quick look at some of the laboratory sites and interviews on probable future course. Not too revealing, of course, but *useful in suggesting* what is being done. M,Y

BEST CURRENT FILMS

For Family: Adventure in Baltimore, Down to the Sea in Ships, Little Women, Melody Time, Nanook of the North, Olympic Games of 1948, The Secret Land, So Dear to My Heart, The Stratton Story, The Sun Comes Up.

For Mature Audience: The Accused, Apartment for Peggy, Command Decision, Day of Wrath, Hamlet, Hills Run Red, Joan of Arc, Johnny Belinda, A Letter to Three Wives, Paisan, Red River, The Red Shoes, The Set-Up, The Snake Pit, The Treasure of the Sierra Madre, Undercover Man. 5-18-49

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Boynton Merrill, The First Congregational Church, Columbus, Ohio
John Homer Miller, Hope Congregational Church, Springfield, Mass.
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